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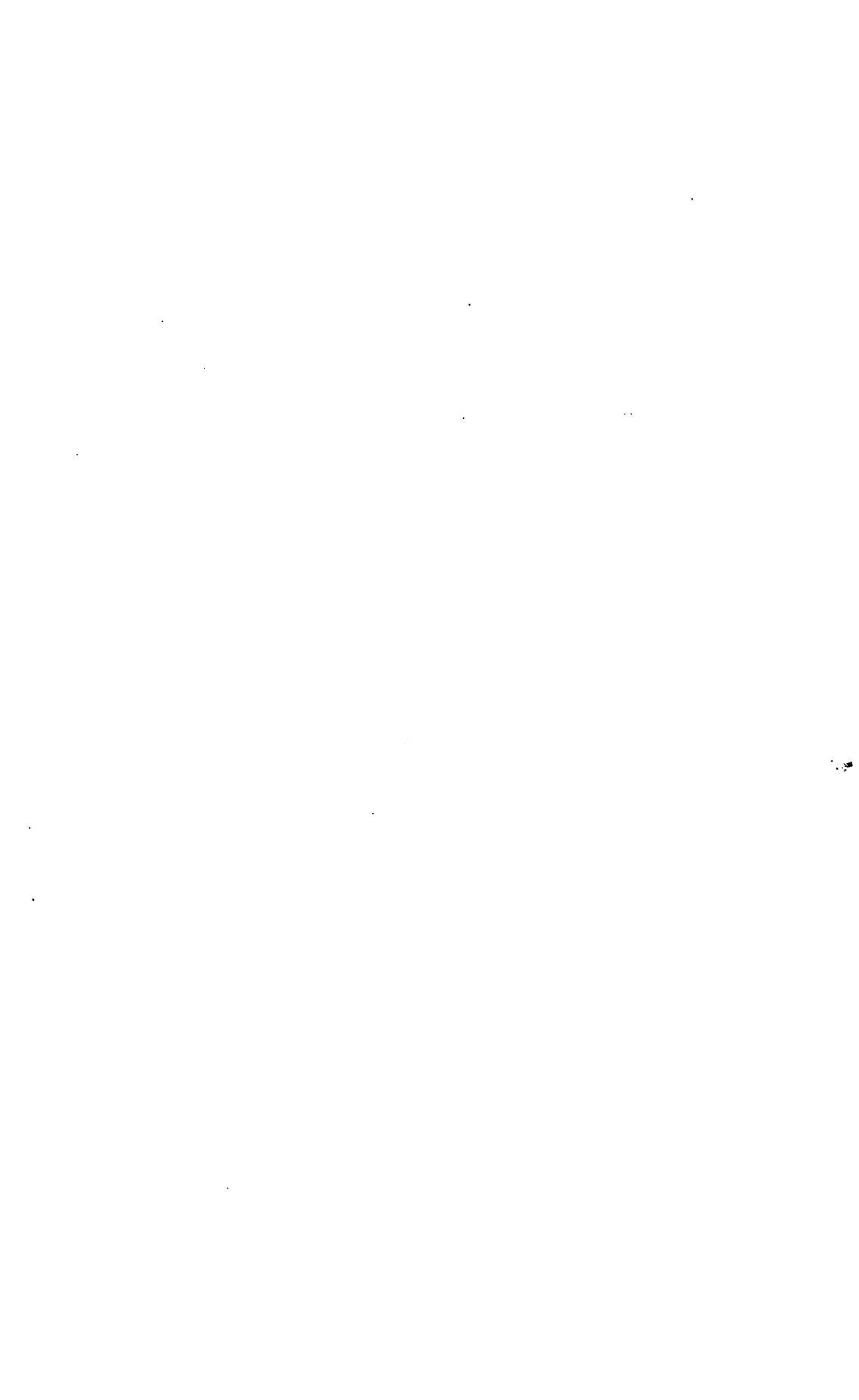
Historical Account of the

Pocono Region

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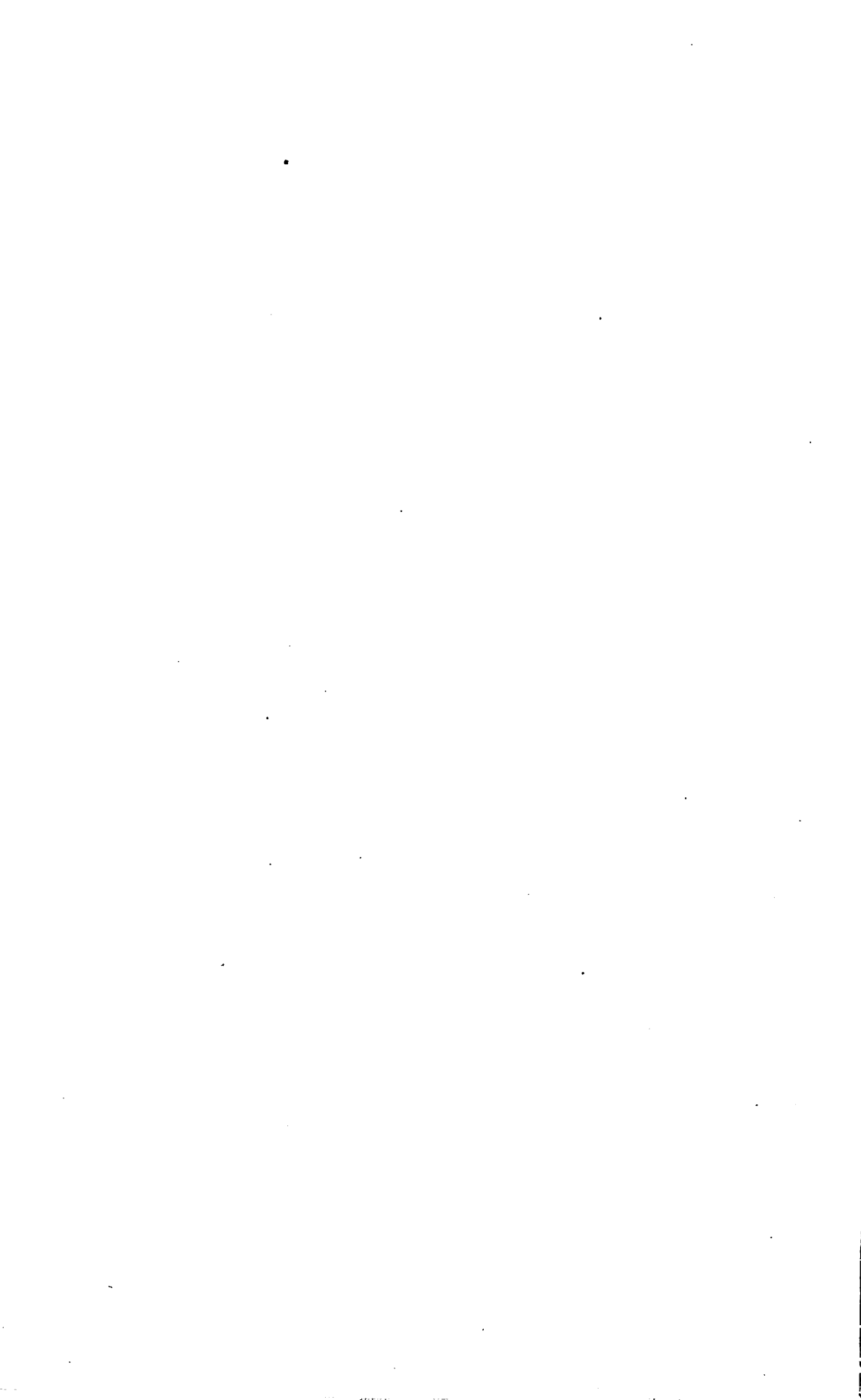
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POCONO







A Glimpse of Pocono Life

A HISTORICAL ACCOUNT
OF
THE POCONO REGION
OF
PENNSYLVANIA

By
HENRY PLEASANTS

Author of "*The History of Old St. David's Church, Radnor,*"
"*The History of The Old Eagle School,*" Etc.

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In remembrance of the noble example of those Missionaries of the Eighteenth Century who through the Pocono region and North-eastern Pennsylvania first bore the Gospel message to the Aboriginal Indians; and of the Doctor Missionary who from that same region is in the Twentieth Century consecrating her life to bear the same Gospel message to the Aboriginal tribes of British East Africa, this historical account of the Pocono region is reverently and gratefully dedicated.

AT POCONO LAKE

I.

WHEN the rapture of the summer
Has set the pulse athrill,
And dreams are long of the veery's song
And the call of the whippoorwill—
'Tis then the listening spirit
Hears quiet waters flow,
And turns its feet from the breathless street
To the shores of Pocono.

At Pocono, at Pocono,
The balsam's breath is sweet,
The pines are calling down the wind
To hasten tardy feet;
The hemlocks breathe their secrets;
The birches drip their gold;
And the eagle keeps, o'er the forest deeps,
His vigil, as of old.

II.

When the woods are full of shadows,
And firefly lanterns shine;
When the sun's last gleam greets the moon's far beam
O'er the starlit zenith line—
'Tis then the happy voices
Are calling to and fro,
As the rowers hail the sunset trail,
On the lake at Pocono.

The Pocono Region

At Pocono, at Pocono,
The balsam's breath is sweet,
The pines are calling down the wind
To hasten tardy feet;
The hemlocks breathe their secrets;
The birches drip their gold;
And camp-fires claim, with tongues of flame,
Their votaries, as of old.

III.

When the heart has lost its quiet
Mid the tumult of the throng,
And burdens press in the anxious stress
Of the endless strife with wrong—
'Tis then through the restless spirit
The healing memories flow,
Of the silent psalm, in the vesper calm,
Of the grove at Pocono.

At Pocono, at Pocono,
The balsam's breath is sweet,
The pines are calling down the wind
To hasten tardy feet;
The hemlocks breathe their secrets;
The birches drip their gold;
And the hermit thrush, in the evening hush,
Is chanting, as of old.

Agnes L. Tierney.

PREFATORY.

NOTWITHSTANDING the early settlements in Northeastern Pennsylvania at Wilkes-Barre, Easton, Scranton, Stroudsburg, Carbondale and other points, many of the contiguous mountain tracts were covered with the magnificent primeval forest until after the close of the Civil War.

For a decade or more after that period they were the scene of the almost incredible hardships and activities of lumber camps, and these were so generally conducted with extravagance and wastefulness that in their wake appeared miles of waste and barren territory, swept from time to time by awful fires and followed by yet more terrible scenes of desolation.

Within the last two decades, however (mainly since the beginning of the twentieth century), that part of this section of the state known as the "Pocono Plateau" in Monroe County, in consequence of its accessibility, of the purity of its atmosphere and perhaps above all for the peace and rest it offers, has become attractive not only to invalids, convalescents and refugees from social and business cares, but to students of Nature and other exalted subjects as well as to aspirants after the "simple life."

It presents indeed many of the climatic conditions and some of the rugged scenery which characterize the celebrated Engadine Valley in the Swiss Canton of the Grisons, whose principal town, St. Moritz, has figured attractively in so many stories.

It is under these circumstances that, at the instance of the Historical Committee of the Pocono Lake Preserve, this brief historical account of the territory has been prepared.

Although but one member of this committee is named as the responsible author of the history, the assistance of the other members, and of their friends, has been freely given and has been very essential.

With no attempt to enumerate all of these generous assistants,

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who have contributed so much to whatever is of value in this publication, a peculiar obligation is acknowledged—

To Charles P. Keith, Esq., whose manuscript notes of "Chronicles of Pennsylvania," most kindly placed at the author's disposal, were of great value, and whose severe criticisms were of scarcely less value.

To Henry S. Cattell, Esq., whose valuable monograph on "The Pocono Plateau" has greatly aided in the preparation of this more comprehensive review.

To Francis R. Bacon, whose historical map accompanying the history is of very unique value.

To Samuel H. Thomas, Esq., William F. Wickersham, Watson W. Dewees and Egbert S. Cary, whose aid in revising MSS. has saved many blunders, and whose frank suggestions of modification have been of greatly needed help.

To Dr. William R. Fisher, George W. Shafer, William A. Shafer, Esq., Isaac Stauffer, Frank P. Blakeslee, William Daub, Rev. Henry Sangree, Jerome Scott, Henry Snyder, John Wrick, and E. E. Hooker, Jr., from whom nearly all the accounts of recent conditions were obtained.

In addition to the aid of all these friends is also gratefully acknowledged the special contributions and assistance of Joseph Elkinton, Agnes L. Tierney, Jane Alison Page, Thomas Raeburn White, Esq., and William Nelson, L. West, Esq.

HISTORY.

THE name "Pocono" or "Pokono," meaning in Indian equivalent "A stream between mountains," is the designation applied to the second range of mountains substantially parallel with the Kittatinny or Blue Mountains (called in Indian deeds "Endless Mountains") and about nine miles north of the same.

This name (originally "Pocohanne") seems first to have been applied to the stream running into McMichael's Creek, and then to Broad Mountain, and later to the entire range. Substantially the same name "Pocopoco" (corrupted from "Pochkapochka" and meaning "two mountains bearing down on each other with a stream between") has been applied to the creek emptying into the Lehigh from the northeast in Carbon County—also known as "Big Creek."

In order as far as practicable to confine the subject of this historical account within brief limits, only so much of Pocono history will be here considered in any detail as has mainly developed within the townships of Tobyhanna, Pocono, Coolbaugh and Tunkhannock; although even this will require a consideration at some length of the early history of the entire section of Northeastern Pennsylvania.

Prehistoric Conditions.

Monroe County as distinctly as any part of Pennsylvania furnishes an impressive object lesson and reminder of the time:

"Before the mountains were brought forth or ever God had formed the earth and the world, even from everlasting to everlasting."

Professor Henry Carvill Lewis, in his report on the terminal moraine in Pennsylvania,¹ says in the volume on Pike and Monroe counties:

¹ Geol. Sur. Z. 69.

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"The glacial geology of this region is probably of as great interest as that of any other portion of the world; and the course of the great terminal moraine winding across mountains and valleys, is as complete a proof of the former existence of a continental ice-sheet as can anywhere be found."

So great an authority as the late Peter Lesley, in his report as State Geologist, unhesitatingly asserts that the Wind Gap, by which access to Monroe County is gained from the south through the Blue Mountains, is "one of the strangest and most inexplicable features of the earth's surface. . . . It is unique in its shape and in its situation;" and that Bake-oven Knob, between the Water Gap and the Wind Gap, is "as mysterious as the Wind Gap. . . . All the difficulties encountered at the Wind Gap meet us here in an exaggerated form."²

Alfred Mathews, in his history of Monroe County, forcibly refers to the fact that—

"The rocks of Monroe must ever be of profound interest, for here Nature has stamped in indelible lines the record of her prehistoric operations and here the God of Nature before He gave the decalogue to Moses inscribed upon these tables of stone the fiat of His Will."

While the limits of this historical account warrant only the briefest reference to this sublime feature of the subject, an important prelude to any later details is the knowledge that over the gray cliffs marking the highest Pocono peaks, and over the red shale formation evident on that great Pocono Plateau which covers nearly the whole northern half of the county, were imposed in early aeons of world history those geological formations which figure so largely in the history of the neighboring coal fields.

All these gigantic layers of earth crust, to a depth of 10,000 to 15,000 feet, after passing through the period of "wrinkling" (whereby mountains and valleys succeeded primeval meadows), were gradually scraped off and swept into the valleys of the ocean by the wear of the elements during the ages since the region nourished the fauna and flora of the tropics, and whereof only an occasional fossil fragment now suggests the history.³

²Geol. Sur. Z, XLII-XLIV, G 6-63 note.

³Geol. Sur. G 6-8-89.

Prehistoric Conditions

Evidences of the terminal moraine, or edge of the great northern glacier which for indefinite ages covered this whole section of North America, are very distinct through the territory, and at Water Gap, Wind Gap and Pocono Knob (once probably an island in the great glacial sea) suggest many profoundly interesting geological studies.⁴

Of the formation of these Gaps, Professor Lewis says:

"There was no catastrophe, no convulsion, no flood bursting its way through. All was done slowly through the work of countless ages, ever since the period when the coal beds were laid down millions of years ago, the gap has been gradually deepened. . . . The primary cause (of the formation of these 'gaps' in the mountains) was (is) a crack (in the primeval rock at that point), which crack has been widened and deepened by the same slow causes which have removed all the coal beds from this region. Some 10,000 feet of strata, including the coal beds, once lay on top of this region and have all been gradually eroded and washed into the sea by the wear of the elements. . . . The power of erosion is so enormous, that until one has grasped it by his own observation in the field it is beyond belief; a gap is a small matter for it to form compared with the mountains it has removed, and the valleys it has transformed into mountains. The prophecy of the great Isaiah that 'every mountain and hill shall be made low' was literally fulfilled long before the time of Adam."

Amongst other prehistoric conditions in this section, profoundly impressive, are those valleys which have been buried hundreds of feet in depth with the drift of the glacier. Over one of these "buried valleys" now flows the Delaware River above the Water Gap. Here the original rock bottom of Marcellus shale is from 500 to 700 feet below the present river bed. Probably Cherry Valley, south of Walpack Ridge, also holds several hundred feet of drift imposed on the Clinton red shale which was its original and natural surface in the aeons of the past.⁵

The long hummocky ridges of stratified sand and gravel known as "Kames," which appear in many places through the county—notably at Hungry Hill on the Sullivan Road, and in the long ridges

⁴ "This knob is a remarkable object as seen from the east and south, and possesses a peculiar geological interest because it stood as a small island in the edge of the great ice sheet; the terminal moraine encircling its sides, at about two-thirds of its height." Geol. Sur. G 6-7.

⁵ Geol. Sur. G 6-52-60.

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west of Blakeslee—tell the locations of sub-glacial streams which long before the dawn of human history drained the melting ice along pre-glacial water courses. Far traveled scratched and polished boulders from the North, and stones worn into curious anvil shapes by exposure to water currents through almost endless ages; and unstratified deposits of impure clay mixed with round and sharp stones known as "Till," hint of other stories in prehistoric periods.⁶

All are authentic records of conditions in the almost inconceivably remote Past, about the dawn of Time—perhaps when "The earth was without form and void, and darkness was upon the face of the deep."

Elsewhere appear mysterious "kettleholes," *i. e.*, elongated and symmetrical basin-like depressions of variable depth, made in the drift as created by the glacier. These are often filled with water having no known inlet or outlet and are indicated by natural lakes, most prominent among which are Echo Lake, in Smithfield township; Mineola Lake, in Chestnut Hill township; Lake Poponoming, in the line between Ross and Hamilton townships; Harmony Lake [Big Pond] on Pond Ridge and Deep Lake on Pocono Knob.⁷

Hartman's Cave in the ridge separating Cherry Valley from the valleys of the Pocono and McMichael's creeks, some three miles south of Stroudsburg, is another profoundly interesting prehistoric landmark of that section. This cave occupies the axis of an anticlinal fold of Upper Silurian limestone and opens in the face of a cliff formed by a cross-section of the ridge. From this place in August, 1879, many bones of extinct animals, including those of the peccary, caribou and bison, were obtained, together with some distinct evidences of the existence of man at an indefinitely early period of his history.⁸

An appreciative visitor could hardly enter this section of Pennsylvania without impressions of awe, and some realization that here, as to the Patriarch at Horeb, should come the warning: "The place whereon thou standest is holy ground."

⁶ Geol. Sur. Z 18-35-80.

⁷ Geol. Sur. G 6-37. Long Pond in Tunkhannock township originated from the choking up of the original stream by drift. Geol. Sur. Z 30-77. G 6-38.

⁸ Mathews 1034-1047.

Aboriginal Conditions

Aboriginal Conditions.

The Indian tribes who dwelt in the Pennsylvania forests at the time of William Penn's arrival in the province called themselves the "Lenni Lenape" or "Original People;" notwithstanding an obscure tradition among them, that their ancestors, ages back, had emigrated here from the Mississippi, and expelled a more civilized nation—probably the "Mound Builders"—the evidences of whose settlements are scattered over several states including Pennsylvania.¹

One of these prehistoric mounds is referred to in Chapman's History of Wyoming as located on the level plain on north side of Toby's Creek in Kingston township, Luzerne County, Pa., about 150 feet from the bank of the creek and a half a mile from its confluence with the Susquehanna River. This mound, as described by a visitor in 1817, was of oval form, about 337 feet long and 272 feet in shortest diameter. On the southwest side appears to have been a gateway about 12 feet wide, opening towards the great eddy of the river. When the first settlers came to Wyoming this whole section was covered with a native forest of yellow pine and oak and the trees growing within the mound are said to have been as large as any in other parts of the valley. One large oak which was cut down was ascertained to be 700 years old. The Indians had no traditions regarding the mounds, nor any knowledge of the purpose for which they were constructed.²

Another of these mysterious elliptical mounds or fortifications is referred to in Miner's letters on Wyoming as existing on the upper flats in Wilkes-Barre, formerly known as Jacob's Plains, about 80 rods from the river, towards which a gateway opened. Personal examination by Mr. Miner in 1814 and by testimony of old residents indicated that this mound was similar in size and construction to the one mentioned by Mr. Chapman. He states that huge trees were growing out of the embankment when the whites cleared the flats for settlement. On the bank of the river was an Indian

¹ 1 Jenk. 27; 1. McMas. 210.

² Chap 9-10.

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burying-ground of unusual interest as indicating careful burial in rows, and from which were obtained many valuable relics.³

These Lenape Indians (generally known as the Delawares) spoke the dialects of the common Algonquin language and were separated into three main divisions, of which the tribes of the "Unami" (people down the river) with totem of the Turtle, and of the "Unalachtigo" (tide-water people) with the totem of the Turkey, dwelt between the Atlantic and the Kittatinny or Blue Mountains extending as far south as the Potomac, while the "Minsi" (people of the stony lands) with the totem of the Wolf, the most active and warlike of the whole nation, occupied the mountainous region between the Kittatinny Mountains and the sources of the Susquehanna and Delaware rivers, "kindling their council fires" at the Minisink flats above the Delaware Water Gap.

In addition to these tribes of their own nation, the Lenapes had given hospitable shelter to some of the Shawnee Indians—a restless horde, from the South, whose language bore a similarity to the Algonquin—and had permitted them to settle at the confluence of the Delaware and Lehigh rivers, near the site of the present town of Nazareth, where they established about the beginning of the eighteenth century their village called "Pechoquealin",⁴ until proving troublesome to their hospitable neighbors they were induced to remove to the flats of the Susquehanna Valley below Wilkes-Barre. A few scattered hordes of the "Mingoes"—better known as the "Six Nations," or "Iroquois"—also wandered from place to place amongst the Lenapes and may be said to form part of the aboriginal population of the Province.

Each of these principal tribes sustained a position of semi-vassalage to the great Indian Confederacy known as the "Five (afterward Six) Nations," consisting of the several tribes or nations of the Onondagas, the Cayugas, the Oneidas, the Senecas, the Mohawks, and finally (about 1712), the Southern Indians from North Carolina and Virginia known as the Tuscaroras.

These Indians were called collectively by the Lenapes "Min-

³ Miner 26-27.

⁴ Hanna 92 and 142.

Aboriginal Conditions

goes," and by the French the "Iroquois," and were mainly located between Vermont and Lake Erie and Lake Ontario and the head waters of the Allegheny, the Delaware and the Susquehanna rivers.

Of the number of Indians in North America at the time of Penn's arrival in 1682, no definite and reliable information seems obtainable; but it is probable that the whole number, in the United States at least, has increased rather than diminished. In Harvey's *History of Wilkes-Barre and Wyoming Valley*, the number of Lenape Indians in Pennsylvania in 1682 is estimated at 2,000.

The authorities for this brief summary of aboriginal conditions are mainly Harvey, Day, Hazzard, Hanna, Jenkins and Keith. Mr. Keith's chapter on "The Red Neighbors" is an exhaustive and interesting compilation of authorities on this subject with the benefit of that historian's analysis of the intricate and important evidence adduced.

In the policy of peace and honesty openly adopted by William Penn in his treatment of these hordes of aboriginal savages, the Founder has secured enduring fame, and a veritable halo has been given to the history of the early settlement of the Province which time has not dimmed.

Whether the credit for the philanthropic astuteness displayed in such a policy was primarily due to the Founder's wisdom, or whether primarily due to the fact that in such policy he "exactly followed the Bishop of London's council by buying and not taking away the Natives' land"—as stated by him in his letter dated "the 14th of the sixth month 1683" to the committee of Privy Council for His Majesty's Plantations⁵—or whether "the real author of the policy of the Founder of Pennsylvania and his companions was probably some moralist, statesman, ruler or pioneer who spoke or acted long before the Duke of York's conquest of Manhattan"—as suggested by Keith in his admirable monograph on "The Bishop of London and Penn's Indian Policy"—is now but an interesting historical academic, for the overwhelming verdict of popular opinion is and will remain with the Quaker Founder.

It must be conceded, however, that to an unprejudiced mind

⁵ 1 Proud 274.

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Mr. Buck's interesting presentation of this subject indicates that William Penn's treatment of the Indians was prompted less by good morals or high principles than by policy, and because of the precedent established by the Dutch and the Swedes in their prior settlements. The wording of Penn's charter seems to have been carefully guarded to prevent the assumption on his part of any obligation to extinguish the Indian titles; notwithstanding that his expressed "desire to civilize the natives" was made a part of the consideration for the royal grant of the territory.

Nor was the policy always so strenuously enforced but that occasional warrants were issued for land in advance of its purchase from the Indians.⁶

Various constructions may fairly be given to Penn's letter to his commissioners dated September 30, 1681, wherein he says: "Be tender of offending the Indians, and hearken, my honest spies, if you can hear that anybody inveigles the Indians not to sell or to stand off and raise the value upon you."⁷

Probably the truest estimate of Penn's peace policy with the Indians is obtained by considering that he neither originated the policy nor first introduced it into practical use, but that he was the first who gave it such prominence in the establishment of the Province as to instil into it a real dynamic force.

A forcible illustration of similar conditions in modern times is furnished in Mr. Roosevelt's identification with anti-trust legislation, for notwithstanding the fact that he neither originated it, nor did he originally enforce it, yet he so aroused the public mind on the subject at a peculiar psychological period in the history of the nation, as to practically regenerate the anti-trust policy of the government, and under President Taft's administration of law and reason it became a distinct moral question to be reckoned with by all parties.

Nevertheless, with whatever satisfaction Penn's original Indian policy may fairly be regarded, there is little room for honest

⁶ Buck 27-31-38. See also Art. by Du Ponceau *et al.* 3 Hist. Soc. Memoirs 192 and Lewis' "Original Land Titles."

⁷ Land Titles 36; Haz. Ann., 529.

The Walking Purchase

doubt that in the final consummation in 1737 of the treaties with the Delaware Indians (long after the government of Pennsylvania had ceased to be a Quaker theocracy) William Penn's unholy son Thomas perpetrated in the celebrated "Walking Purchase" a villainous fraud on the Delawares which was enforced by a cowardly bargain with the Chiefs of the Six Nations.

By such malign husbandry were freely sown those seeds of discord, rapine and desolation which, nourished and cultivated by red and white coadjutors for many years, finally matured and bore their legitimate fruit in the French and Indian wars, and in the Wyoming Massacre; and whose foul growths were uprooted only by a crowning act of infamy in the expulsion of the Indians from Eastern Pennsylvania.

It is in the ominous shadow of these disgraceful pages of Pennsylvania history that the story of Pocono begins.⁸

The Walking Purchase.

Notwithstanding the fact that the history of the acquisition from the Indians of that part of Pennsylvania which includes Monroe County is well preserved in the historical archives, and that the subject is treated in much detail in Buck's "Indian Walk;" and an excellent summary given by Watson W. Dewees in 4 Friends Bul. 124, and in at least one excellent story of that period—"Quaker Ben," by Dr. Henry V. McCook,—so much ignorance exists on the subject amongst many persons reasonably well informed on the history of the state as to demand more than a mere allusion to it, although the following outline with reference to the original authorities is all that this historical account could warrant.

William Penn's first acquisition of land from the Indians for his "holy experiment" was near the Falls of the Delaware River

⁸ For atrocities in savage warfare, most readers are prepared; but to know of the offer by a Christian nation of a bounty for the scalps of Indian enemies, with the express approval of such high officials as Dr. Benjamin Franklin, Rev. Richard Peters and Sir William Johnson (9 Col. Rec. 189; Buck 232); and of the practice of skinning dead Indians "for boot legs" by American soldiers (Sull. Exp. 8) may startle some of the more unsophisticated readers who may be unfamiliar with the record of the awful tortures of Filipino prisoners by U. S. troops in the twentieth century! See Governor Taft's testimony before the Senate Philippine Committee, pp. 74-75.

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and Unaherickkitton (now Baker's) Creek and the Neshaminy Creek above Morrisville, New Jersey. It is dated July 15, 1682, and was procured at a treaty with the Indians held by William Markham, Deputy Governor, several months before Penn's actual arrival in the Province.

According to John F. Watson, author of "Annals of Philadelphia," this purchase was limited in extent—

"As far up the river from the mouth of the Neshaminah as a man might walk in a day and a half."

This walk (on the same authority) was actually executed by Penn with several Indian Chiefs at a later date, and in a leisurely manner covering some thirty miles, all parties being well satisfied.⁹

Another deed (unrecorded) dated June 23, 1683, purports to give William Penn title to—

"All our lands lying betwixt Pammapecka and Neshemineh creeks and all along upon Neshemineh Creek and backward of the same and to run two days' journey with a horse up into the country as the river doth go."¹⁰

Yet another deed (unrecorded and the evidence of whose existence is suspiciously obscure) is mentioned by Watson, dated August 20 or 28, 1686, for land, adjoining the first-named tract and extending (according to an unattested copy from Proprietary papers)—

"Westward to Neshaminy Creek from which line the said tract or tracts hereby granted doth extend itself as far into the woods as a man can go in a day and a half, bounded on the westerly side by the creek called Neshaminy or the most westerly branch thereof, as far as the said branch doth extend and from thence by a line to the utmost extent of the one and a half day's journey; and from thence by a line to the aforesaid river Delaware and from thence down the several courses of the said river."

This deed of August, 1686, was declared by the Indians a forgery, and the weight of evidence seems to support this view.¹¹

⁹6 Haz. 209. Regarding Penn's title to Philadelphia lands see Lewis' "Original Titles, Sects. II, III, IV and V.

¹⁰2 Smith 110; Land Titles 37.

¹¹Buck 74-5.

The Walking Purchase

Many other deeds are also claimed to have been executed for lands in this vicinity of similarly indefinite description, followed by a release and confirmatory deed dated September 17, 1718, referring to prior deeds and conveying:

"All the lands situated between the two rivers Delaware and Susquehanna from Duck Creek to the mountains on this side of Lechay" (Lehigh).

By this last deed the undefined limits of prior deeds, "westward two days' journey with a horse," and "as far into the woods as a man can go in a day and a half," are clearly restricted to the "Lehigh Hills."¹²

Numerous complaints made by the Indians to the Proprietary Government that the whites settled and occupied land not included in prior purchases, led to a council with sundry Indian Chiefs held in Philadelphia, June 4 and 5, 1728, whereat Governor Gordon, with James Logan, Isaac Norris and other councillors were present, and the "Lechay (Lehigh) Hills" seems to have been agreed upon as the utmost northwest boundary of all prior purchasers.¹³

This distinct understanding is also evidenced by a letter, claimed to have been written by James Logan to Thomas Watson, dated November 20, 1727, and printed at London, 1759, wherein he makes objection to warrants for Minisink lands—

" . . . three or four miles above Durham . . . amongst the hills . . . some distance from the river . . . that it is not purchased of the Indians, which is so material a one that without their previous engagement to part with it very reasonably, it cannot be surveyed there."¹⁴

Yet notwithstanding the treaty agreement of 1728, clashes and disputes being frequent between the Indians and settlers upon the border lands near the forks of the Delaware, a visit from Chiefs of the Six Nations in October, 1736 (whether on invitation or not seems doubtful), offered too tempting an opportunity to secure

¹² 2 Sm. 113.

¹³ 2 Sm. 113; 3 Col. Rec. 321-2.

¹⁴ 2 Sm. 113-15; Buck 39.

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from them a confirmation of title to the settlers for lands disclaimed in the treaty of 1728 so as to include—

"All the lands on both sides of the river Susquehanna from the mouth thereof as far northward or up the said river, as that ridge of hills called the 'Tyoninhasachta' or 'Endless Mountains,' westward to the setting of the sun and eastward to the farthest springs of the waters running into the said river."¹⁵

Title to this territory seems to have been obtained by two deeds from the Chiefs of the Onondagas, Senecas, Cayugas, Oneidas, Tuscaroras, and on behalf of the Mohawks, dated respectively October 11 and 25, 1736; and on August 25th of the following year (1737) Thomas Penn induced the Delaware Indians, under pretence of executing a confirmatory deed, to extend the western and northern lines of the original purchases by a description closely following the alleged deed of August, 1686, "back into the woods as far as a man can go in one day and a half."

This confirmatory deed vaguely referred to the deed of August 28, 1686, as one of several deeds executed "more than fifty years ago," and entirely ignored the confirmatory and *restrictive* deed of September 17, 1718, and the treaty of June, 1728.¹⁶

The territory thus described with such sinister ambiguity was within a month "walked off," by well-known sprinters (Edward Marshall, James Yeates and Solomon Jennings) especially engaged by Thomas Penn, on a carefully planned and marked route so that it should include land already occupied by the vendees of the Proprietaries against the protests of the Indians.

The exact starting point of this momentous "walk" is difficult now to fix, but it was near the Friends' Meeting House in Wrightstown, Bucks County. At this point on Monday, September 19, 1737, the walk began at the rising of the sun, thence it extended along the Durham road northwestwardly to a point near Gallows Hill. Thence the walkers diverged a little westwardly into an old Indian path passing near Durham, and pausing only

¹⁵ 2 Sm. 115.

¹⁶ Buck 70; 4 Col. Rec. 79-95. See schedule of deeds, 8 Col. Rec. 259-61.

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fifteen minutes to dine, they proceeded through the forest on a course about N. N. W., crossing Saucon Creek and the Lehigh River (then known as the west branch of the Delaware) below Bethlehem, until about six o'clock they encamped for the night near the Indian town Hockyondocqua. From this point on the morning of September 20th they again proceeded N. W. beyond the Blue Mountains through the Lehigh Water Gap, crossing the river near Mauch Chunk; thence on, about five miles, until at two o'clock in the afternoon they reached a point marked by five chestnut trees on the north side of Pocono Mountain.

From this point, marking the extent of the walk of some seventy miles "into the woods," the Delaware River was reached by a survey requiring four days, on a line substantially at right angles to the line traveled by the walkers, and ending at a point near the mouth of Lackawaxen Creek.

"The northwest boundary (says Watson) was afterwards run on the Pocono, and to the mouth of Lackawaxen Creek,¹⁷ and to the river at the short bend, and down the courses of the Delaware, by a measurement then made, more than one hundred miles."¹⁸

In Mr. Buck's monograph already referred to, a very strong array of evidence is presented to show that these confirmatory deeds of 1736 and 1737 were obtained by Thomas Penn as part of a cunningly devised scheme to secure land expressly excluded by the confirmatory and restrictive deed of September 17, 1718, and by the treaty of June 4 and 5, 1728; that it was consummated by forging the deed of August 28, 1686; by a deliberate deception of the Indians as to their rights under the prior deeds and treaty; and by the grossest disregard of well-known intention in estimating the distance to be traveled in the original walk and in the subsequent line to reach the Delaware River.

The route of the walk, it now appears from the Penn papers, was determined and blazed with the utmost secrecy by Thomas Penn some two years before the deed was executed.¹⁹

¹⁷ Buck 115.

¹⁸ 6 Haz 210; Day 505-10; 4 Friends Bul. 124.

¹⁹ Buck 55-73-117-18.

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Against this whole proceeding the Indians displayed sullen and bitter animosity, claiming, in accord with the treaty of 1728, that the walk should have extended no farther than the Blue Mountains, and thence a line run to the Delaware River at the nearest point; thus preserving to them their most valued hunting grounds near the forks of the Delaware. From these they manifested no intention of removing, but a determination to resist any encroachments thereon by the white settlers.

To meet this dangerous situation the Provincial Council of Pennsylvania cunningly invited the Chiefs of the Six Nations, including Canassatego and Shick-Calamy to a conference at Philadelphia in July, 1742, with Sassonan, Nutimus and many of the Delaware and Forks Indians. Here the visitors seem to have been banqueted to their fullest satisfaction as a wise preliminary to the nefarious scheme in view.²⁰ Sundry deeds or documents were then exhibited to the Chiefs of the Six Nations in proof of satisfaction paid the Delawares for land taken; whereupon Canassatego, the Chief of the Six Nations, turning to the representatives of the Delaware Indians present, in the most imperious manner and in a diction almost classic in its bitterness, ordered the tribe forthwith to vacate the entire territory then occupied by them:—

“Cousins:—Let this belt of wampum serve to chastise you. . . .

You don't know what ground you stand on nor what you are doing. Our brother Onas' (the Indian name given to William Penn and afterwards to his representatives) case is very just and plain, and his intentions to preserve friendship; on the other hand, your cause is bad, your heart far from being upright . . . and you are maliciously bent to break the chain of friendship with our brother Onas. We have seen with our eyes a deed signed by nine of your ancestors above fifty years ago for this very land and a release signed not many years since by some of yourselves and chiefs now living. . . . But how came you to take upon you to sell land at all? We conquered you, we made women of you, you know you are women, and can no more sell land than women. Nor is it fit you should have the power of selling lands since you would abuse it. . . . Did you ever tell us that you had sold this land? Did we ever receive any part? This is acting in the dark and very different from the conduct our Six Nations

²⁰Harvey 199; Buck 115-120

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observe. . . . For all these reasons we charge you to remove instantly. We don't give you the liberty to think about it.

We therefore assign you two places to go—either to Wyoming or Shamokin, . . . then we shall have you more under our eye, and shall see how you behave.”

(Then taking a string of wampum, he added)

“This string of wampum serves to forbid you, your children and grandchildren to the latest posterity from ever meddling in land affairs; neither you nor any who shall descend from you are ever hereafter to presume to sell any land, for which purpose you are to preserve this string in memory of what your uncles have this day given you in charge.”²¹

The edict so pronounced was inexorable, and no alternative remaining, the Delawares, in deep and silent grief, burned their cabins and removed across the Susquehanna; the Turtle and the Turkey Delawares to Shamokin, and the Monseys to Wyalusing; there to await their opportunity to return with torch and scalping knife against the unfortunate and innocent settlers who might then be found in possession of the coveted hunting grounds.²²

The Connecticut Controversy.

While the disputes over the territory thus acquired were yet in process of bloody adjustment, at a cost of many lives of both settlers and Indians, a new dispute arose in consequence of settlements made in that part of Pennsylvania territory lying north of the forty-first degree of latitude by members of a colonizing company from Connecticut, who claimed that it was included in the Royal grant to that Province renewed April, 1662.

No satisfactory monograph on the subject of this controversy has been obtainable, although the “Sketch of the History of Wyoming,” by Isaac A. Chapman, Esq., published in 1830, contains an admirable presentation of the most important facts. But the historical reservoirs of the State furnish full details for any reader who may wish to examine them more closely. The following outline

²¹ 4 Col. Rec. 579.

²² 4 Col. Rec. 559-586; 8 Col. Rec. 246-61; 2 Sm. 217; 6 Haz. 209-13; Day 505-11.

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of the controversy is all that can warrantably be incorporated herein.

In April, 1662, an association known as the "Colony of Connecticut," having acquired title to the territory included under the original Connecticut charter of 1630,¹ obtained from Charles II a renewal and confirmation thereof, dated April 23, 1662, for—

"All that part of our dominions in New England in America bounden on the East by Narragansett River, commonly called Narragansett Bay, where the said River falleth into the Sea; and on the North by the Line of the Massachusetts Plantation, and on the South by the Sea and in Longitude as the Massachusetts Colony from East to West; that is to say from the said Narragansett Bay on the East to the South Sea on the West part."²

The "South Sea" mentioned in this description undoubtedly refers to Long Island Sound, but as that water extends northwardly, the "S. W. corner of the colony was not specially defined."³ The original Plymouth charter, however, included the territory "from sea to sea, meaning at that time from the Atlantic to the Pacific"⁴ with the provision, however, that the land so granted was "not then actually possessed or inhabited by any other Christian Prince or State."⁵ Under this provision the Dutch title, which included the present State of New York, was protected from intrusion. By the subsequent agreement between the Duke of York, who had succeeded to the Dutch title in New York, and the Connecticut authorities, in May 1684, the boundaries between those two states were fixed so as to establish the southernmost boundary of Connecticut at latitude 41 degrees north, but the extent of the state westwardly of the established boundaries of New York and New Jersey was unrestricted, although clearly overlapping the boundaries of Pennsylvania.

In this interference the Connecticut title had the advantage of some twenty years priority, and an express authority for the

¹ 18 Pa. Arch. 2d ser., 132.

² Miner 65-6, 18 Pa. Arch. 2d ser., 135.

³ Chap. 43.

⁴ Chap. 40.

⁵ Chap. 39.



Pocono Reflections

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pre-emption of land within the charter limits, while in the Charter of Penn this right of pre-emption was only inferentially given.

No effort seems to have been made during nearly a century after the grant of the Connecticut charter to exercise its rights on lands lying west of New York State or to adjust the claims of the respective colonies of Pennsylvania and Connecticut so clearly in conflict.

In the year 1753, however, the Susquehanna Company was formed, mainly of Connecticut settlers, for the purposes of purchasing the Susquehanna lands from the Indians and of ultimately establishing a new colony there.

That the plans of this organization were of far more than local interest and contemplated the creation of a new Province is apparent from the following item of news appearing in the London Magazine of 1753, viz.:

"AMERICA-CONNECTICUT—July 27, 1753.

"Several hundred people of this colony have agreed to purchase a large tract of land of the Six Nations of Indians of the Susquehanna, about 300 leagues to the westward, lying within the bounds of their charter, to settle upon it. Expecting that it will be in a short time a distinct government."⁶

Commissioners were sent out by the company to explore the territory, and this action evoked a remonstrance from Governor Hamilton, of Pennsylvania, to Governor Wolcott, of Connecticut,⁷ whose reply of March 13, 1754, contained the embarrassing assurance that he was informed that the territory to be explored "is certainly within Mr. Penn's grant. If so I don't suppose our people had any purpose to quarrel with Pennsylvanians."⁸

Notwithstanding this diplomatic correspondence, however, the agents of the Susquehanna Company concluded a purchase of lands from eighteen Sachems of the Six Nations on July 11, 1754, including Wyoming Valley and the country westward to headwaters of the Allegheny River. Against this purchase, Governor Morris,

⁶ 18 Arch. 2d ser., 2.

⁷ 2 Arch. 4th ser., 253-60.

⁸ 18 Arch. 2d ser., 166.

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of Pennsylvania, earnestly protested,⁹ and seems to have secured some assurance from the Indians that they would make no sales of land save to the Pennsylvania Proprietaries.¹⁰

Meantime the Susquehanna Company, having secured the assent of the State of Connecticut to the formation of a new colony within the limits of their purchase and a recommendation of the company to the favorable consideration of the King, at once began arrangements for settlement.¹¹

The outbreak of the French and Indian wars with England, and especially Braddock's defeat, effectually interrupted, however, any efforts towards colonization so far west, and these preliminary efforts by that company were temporarily abandoned,¹² although some progress in this direction was made in 1757, by another colonization company from Connecticut, known as The Delaware Company, at Coshutunk, on the Delaware River, which in 1760 included some thirty houses, with block house, and grist and saw mills.

On the suspension of hostilities with the Indians, these colonization efforts were resumed by the Susquehanna Company in the Wyoming Valley, and in August, 1762, some two hundred persons arrived there as the first settlers under the authority of that company. The summer was, however, so far advanced that, having prepared a few acres for grain and erected some cabins and log-houses at Mill Creek, they concealed their tools and in November returned to Connecticut.¹³

In the spring of 1763 the Susquehanna Company returned to their settlement at Wyoming bringing with them their families, cattle and provisions, besides some new emigrants, and began extending their improvements on the west side of the river.

These movements seem to have excited the suspicions of the Indians resident in that vicinity, who, though acknowledging the authority of the Six Nations, who had deeded the land to the Susquehanna Company, yet evidently felt that something was also

⁹ 2 Arch. 4th ser., 337.

¹⁰ Chap. 62; Miner 68-90.

¹¹ Chap. 62-3.

¹² Chap. 63.

¹³ Chap. 65.

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due to them for this land. This feeling was greatly increased in consequence of the murder of Tedyuscung, the old Delaware chief, by a lawless band from the Six Nations, who laid the crime to the new colonists, and was evidently the direct cause of a treacherous attack, in October 1763, upon the new colonists by a party of Indians who murdered some twenty persons, took several prisoners, drove off their cattle, and fired their dwellings, leaving the remaining settlers no alternative but precipitate flight back to their New England homes, or to settlements at the Delaware River.

Against these settlements of the Susquehanna Company, Governor Hamilton, of Pennsylvania, issued numerous proclamations, and after the massacre of the settlers dispatched a detachment of militia to Wyoming to disperse the Indians. This was under command of Colonel James Boyd, who was also specially commissioned to treat with the Connecticut authorities "to put a stop to all disorders and establish tranquillity in the Colony,"¹⁴ but these measures led to no important result.

Meantime the treaty of Paris in 1763 having established peace between England and France, the British ministry instructed their Colonial and Provincial Governments to endeavor to establish friendly intercourse with the Indians and permanent boundary lines defining territory acquired from them.

To this end was arranged a general treaty with the Indians at Fort Stanwix, near Oneida Lake, N. Y., in October, 1768, and the Pennsylvania Proprietaries availed themselves of the opportunity then offered to secure a deed from a number of chiefs of the Six Nations dated November 5, 1768, for all lands not previously sold to the Proprietaries lying within the Province of Pennsylvania, including all the land previously bought by the Susquehanna Company.

In order to forestall further settlements in this territory by Connecticut colonists, one hundred acres of the land thus acquired by the Pennsylvania Proprietaries about Wyoming was immediately leased to Charles Stewart, John Jennings and Amos Ogden for seven

¹⁴ Chap. 71; 3 Arch. 4th ser, 51-200-218.

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years, with the understanding that they would improve it, trade with Indians and hold it against all enemies. On the remainder of the land was promptly located the manors of Stoke and Sunbury on the east and west side of the river respectively.¹⁵

So keen was the rivalry between the respective claimants of this territory that the Lessees of the Pennsylvania Proprietaries with several other adventurers arrived in Wyoming in January, 1769, and an advance guard of forty men from the Susquehanna Company reached the same place on February 8, 1769, only to find the Pennsylvania claimants in possession of the improvements abandoned by the Connecticut refugees in 1763, and secured in the block house at the mouth of Mill Creek.

After a survey of the situation the Connecticut claimants decided to invest the Pennsylvania garrison, and cut off their supplies.

After a few days of siege, the Pennsylvania party suggested a parley, in the execution of which they so completely outwitted their Yankee opponents as to secure possession of several persons and convey them in triumph to Easton to answer a charge of riot.¹⁶

These contests between the Pennsylvania and Connecticut claimants for the coveted territory are known as the "Pennamite and Yankee wars," and were protracted with varying result but matchless fury for some fifteen years.

It is impossible to give a brief and satisfactory summary of these extraordinary conflicts. They were no mere local and temporary riots. In fury and bloodshed and in their long duration rather do they suggest the historic conflicts between Scottish clans or border warfare.

The outcome of these contests was undoubtedly more momentous in its bearing on the subsequent history of Pennsylvania and of the United States than was then appreciated. Had the aims of Connecticut settlers been fully attained, Pennsylvania would have lost most of her coal fields, and oil and gas fields; and the United

¹⁵ Chap. 72-5; 9 Col. Rec. 554; Miner 97.

¹⁶ Miner 108; Chap. 76.

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States flag would almost certainly have contained an additional stripe, to indicate *fourteen* original states.

Bail having been duly entered by the defendants on the charge of riot, above referred to, they returned to Wyoming and there being joined by numerous reinforcements from Connecticut and parts of Pennsylvania, they erected Fort Durkee on the bank of the river and some thirty or forty huts, which accommodated before the close of the year more than two hundred and seventy men. The names of these Connecticut settlers include those of Captains Zebulon Butler, Robert Durkee and Samuel Ransom; besides Obadiah Gore and seven sons, Nathan Denison, Isaac Tripp, Benjamin Follett, Vine Elderkin and later Eliphalet Dyer and Major Jedediah Elderkin, and yet later, conspicuous in suffering and in valor, John Franklin.

Besides these New Englanders by birth, Benjamin Shoemaker and John McDowell from the neighborhood of Stroudsburg, and Lazarus Stewart, and other bold and restless spirits from Hanover on the Susquehanna, allied themselves with the Connecticut cause.¹⁷

Against this formidable body the Pennsylvania Proprietaries sent a strong sheriff's posse, armed with one four-pound cannon, which seems to have been alternately captured and recaptured, until at the close of 1770 the Connecticut settlers were in almost supreme control of the situation.¹⁸

Meantime other fortified blockhouses were constructed, including Fort Wyoming, Fort Dickinson and Forty Fort, and each additional fortification distinctly increased the gravity of the situation.

While the Pennsylvania Proprietaries vociferously supported the Pennsylvania claimants, they had at no time more than a few undisciplined troops to send to their support. General Gage—though willing to associate his army with savages as allies, as later indicated—scorned to permit the aid of the British forces under his command in New York to quell this border warfare, which he

¹⁷ Miner 105–115, etc.

¹⁸ Miner 109, 115 and 125

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termed "a dispute concerning property."¹⁹ And the sheriff's posse sent from Northampton County was wholly inadequate to cope with the extraordinary situation.

During this period, in January, 1774, the Legislature of Connecticut erected the territory within the charter limits, from the Delaware to a line fifteen miles west of the Susquehanna into the town of "Westmoreland," attaching it to the county of Litchfield which included the districts or townships of Wilkes-Barre, Hanover, Plymouth, Kingston, Pittston, Exeter and Cafouse or Providence.²⁰

Organization and government under the laws and usages of Connecticut, were, as far as reasonably practicable, effected; although an appeal for protection to the State of Connecticut seems to have evoked an evasive reply.²¹

Town meetings were established and Selectmen, Justices of the Peace and other officers were chosen and substantial records kept of the conduct of public affairs; and in accordance with New England custom, the establishment of athletic sports on the occasion of these town meetings was provided for.²²

The outbreak of the Revolution seems to have suspended the more active operations of this border warfare and enabled the little town of Westmoreland with a population of some 2,300 to attest

¹⁹ Chap. 84.

²⁰ Miner 153; Chap. 111.

²¹ Chap. 99, 103; Miner 134-150.

²² Chap. 111-113. "On the 29th of December (1775) only four days after Col. Plunkett had retired, [whereof hereafter] we find the whole settlement together in town meeting. It was in importance equal to the Wittengemote of our Saxon ancestors. The rigid Puritanism of the times allowing few amusements, the town meeting was a matter both of business and recreation. When met, the most athletic threw the bar, rolled the bullet, wrestled, standing face to face the right hand on each other's collar, the left hold of each other's elbow, the play with the feet and expert trip and twitch affording a fine opportunity to display activity and skill; or the parties took each other around the back, seizing by the waist band, the other hands interlocked, and then came the less neat and scientific but more arduous struggle, the result depending greatly on strength. A third mode was for two to stand at a few rods distance, and rushing in seize each other and wrestle rough and tumble; others again ran foot races, especially the lads, while some of the first in activity would run and jump the string. William Hibberd, it is told with a sort of bold pride by the old men, would cause a twine to be stretched so high that he could pass under it just touching his hair, then stepping back a rod or two he could leap like a deer, so light, so airy as scarcely to touch the earth and clear it with ease at a bound." (Miner 178-9.)

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its patriotism, not only by resolutions,²³ but by mustering one hundred and sixty recruits for service in the American Army.

Nevertheless, these differences were by no means forgotten. A settlement of the Susquehanna Company on the west branch of the river having been plundered in September, 1775, by a body of Northumberland militia, a memorial was sent the following November from the Connecticut settlers to the Continental Congress asking that measures might be taken to preserve peace and tranquillity in their settlements. This evoked a resolution by Congress "that the Assemblies of the said Colonies be requested to take the most speedy and effectual steps to prevent such hostilities." It was followed in December by another resolution urging "that the contending parties cease all hostilities and avoid every appearance of force until the dispute can be legally decided."²⁴

These resolutions produced little effect on the Government of Pennsylvania. As if to defy them, a "Posse" of some seven hundred men under William Plunkett, who combined the office of magistrate with that of colonel of militia, was in December 1775 dispatched with the sheriff under authority from Governor John Penn to "restore peace and good order in the country." This formidable body, however, met with so vigorous a resistance that the enterprise—the last ever undertaken by the Provincial Government of Pennsylvania—was abandoned and the expedition returned about January, 1776.²⁵

Meantime efforts seem to have been made by the respective Governments of Pennsylvania and Connecticut to adjust their differences through Commissioners appointed by the State of Connecticut, whose negotiations seem to have been conducted direct with Governor Penn; but though the diplomatic correspondence on this subject was voluminous it was utterly abortive.²⁶

The transfer of authority in 1776 from the Proprietaries and Royal Governors to the "Supreme Executive Council of Pennsyl-

²³ Miner 165.

²⁴ Miner 168-172.

²⁵ Chap. 115-3; Arch., 4th ser., 519.

²⁶ Chap. 110.

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vania"²⁷ led to the first decisive step towards an adjustment of the difficulties. An application from this power to the Continental Congress requesting that body to appoint a tribunal to determine the matter in dispute, resulted in the appointment of a Board of Commissioners who met at Trenton and heard arguments on behalf of each state.

After a deliberation of eight weeks this Board, on December 30, 1782, rendered a unanimous decision in favor of Pennsylvania.

This "Trenton decision" is celebrated mainly for its terseness, containing the following words:

"We are unanimously of opinion that the State of Connecticut has no right to the Lands in Controversy.

"We are also unanimously of opinion that the Jurisdiction and Pre-emption of all the Territory lying within the Charter of Pennsylvania and now claimed by the State of Connecticut do of Right belong to the State of Pennsylvania."²⁸

Reasons for the decision were carefully avoided, but an unwritten agreement of parties that the actual settlers should not be disturbed in the enjoyment of their property, after some delay, seems to have been eventually recognized and mainly fulfilled.

But even the Indian massacre of the settlers at Wyoming in the summer of 1778 and the "Trenton decision" in 1782 were for a long time utterly futile to heal the animosities engendered in the years of this unique strife.

In March, 1784, after a severe winter, a sudden thaw was followed by a terrible freshet which swept the entire section around Wyoming, almost obliterating every settlement and the stores of food which the thrifty farmers had accumulated; but the piteous wail for help that went up from the devastated region to the Pennsylvania Assembly fell on brutally irresponsible ears. In place of bread, the Assembly sent the militia, and determined to make a final effort to rid the state of Yankee settlers.

The atrocities and brutality to which these poor sufferers were subjected from the militia, first under Justice Patterson and later

²⁷ 2 Jenk. 32.

²⁸ Miner 308; 18 Pa. Arch., 2d ser., 629.

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under General Armstrong, is almost inconceivable, and these men were apparently supported by the Assembly of the state. But the indomitable spirits of the Connecticut settlers arose to the occasion. Under command of John Franklin they rallied heroically in defense of what was left of their homes and the calamities of border warfare were renewed with increased bitterness, and several bloody encounters occurred including one at Locust Ridge, August 2, 1784, where one man was killed and two or three wounded.

Meantime, however, the "Council of Censors," which under the Constitution of 1776 was to meet every seventh year and see that the laws were enforced, had convened and proceeded to make some inquiries regarding conditions at Wyoming. As a result of these investigations a serious clash occurred between the Council of Censors and the state authorities. At this juncture the people of Pennsylvania seemed to awaken suddenly to a realization of the true situation. "Armstrong and Patterson were pronounced brutes and were under the pressure of popular indignation speedily recalled."²⁹

Evidently to carry out the unwritten part of the "Trenton decision," a compromise act was under this popular revulsion of feeling passed by the Pennsylvania Legislature, March 28, 1787,³⁰ whereby, through a commission appointed by the legislature, some seventeen townships were to be given to the Connecticut claimants, who in turn were to surrender any claim to other lands and all parties were to acknowledge the supremacy of Pennsylvania law and government. At the same time the new county of Luzerne was created, which included the Wyoming settlements.³¹

As in all similar situations, however, the tide of popular feeling soon ebbed. Much opposition developed against this compromise act of 1787, and much bitterness and many clashes occurred between the rival parties. Finally by act of April 1, 1790,³² the act of 1787 was repealed; but the settlement of the territory was then practi-

²⁹ 1 *McMast.* 210-16; *Chap.* 139-45.

³⁰ 18 *Arch.* 2d ser., 660.

³¹ *Miner* 395-407.

³² 18 *Arch.* 2d ser., 682.

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cally accomplished and on April 4, 1799,³³ a final compromise act was passed compensating the Pennsylvania claimants for their losses by reason of the confirmation of the title of the Connecticut claimants and re-establishing the latter titles.³⁴

While the main field of these operations was in Wyoming Valley, the territory covered by the Connecticut claimants clearly included the land of the Pocono Preserve, and one of the bloody encounters of the Pennamite Wars took place on August 2, 1784, at Locust Ridge,³⁵ hence the subject is fairly considered a part of Pocono history.

The proximity of the site of the Wyoming Massacre; and the fact that the path of the refugees from that awful scene toward Easton lay very close to, if not actually crossing, the land of the Preserve; and that General John Sullivan advancing to check the savage victors cut the path through the wilderness known as "Sullivan Road,"³⁶ also warrants the following brief though digressive review of facts connected with a most disgraceful page of English history.

At the instance of the British General Gage, and notwithstanding the protest of Burke, Fox, Chatham and other English states-

³³ 18 Arch. 2d ser. 715.

³⁴ Chap. 165. For the information of the reader who may wish more carefully to consider the subject of these rival claims the following memorandum of authorities is submitted, supplemental to those cited in the text:

The Wyoming Controversy, 18 Vol., Pa. Arch. 2d ser.

Dr. William Smith's paper, 18 Arch. 2d ser. 125-214.

Acts Sept. 9, 1783, 2 Dall. Laws, 92-note; 18 Pa. Arch. 2d ser. 634.

Acts Sept. 15, 1784, 2 Dall. Laws, 226-note and 92-note.

Acts Sept. 22, 1785, 12 Stats. at Large 107.

Acts Dec. 24, 1785, 2 Dall. 92; Acts Dec. 30, 1786, 12 Stats. at Large 350.

Acts March 28, 1787, 18 Pa. Arch. 660 (Confirming Law); 2 Dall. 92. Acts March 29, 1788, 18 Pa. Arch. 675 (suspension act).

Acts April 1, 1790, 18 Pa. Arch. 682, Repeal of Confirming Law and Dissentient thereto; 2 Dall. 766; See also 92-note.

Acts April 11, 1795, 18 Pa. Arch. 708, Intrusion Law.

Acts April 4, 1799, 18 Pa. Arch. 715 (Compromise Act).

Acts March 15, 1800-1802, 18 Pa. Arch. 778. (To Maintain Territorial Rights).

Van Horn vs. Dorrance, U. S. C. C. 2 Dall. 304.

Carkhuff vs. Anderson (3 Bin. 10).

³⁵ Miner 349-355.

³⁶ Miner 265-274.

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men, the co-operation of various Indian tribes was deliberately sought and obtained in the early part of the Revolutionary War, with the express approval of Parliament, against the rebellious colonists.³⁷

Amongst the various tribes thus included were several hundred Seneca Indians, led (probably, though it seems open to some doubt) by the cruel Mohawk Chief, Joseph Brandt. These savages, with a few hundred British Rangers commanded by Col. John Butler, taking advantage of the unprotected situation of Wyoming, most of whose able-bodied citizens were then in service under Washington, descended the Tioga and Susquehanna rivers in June, 1778, and with little resistance captured two of the line of frontier forts at Wyoming.

To meet these enemies, Col. Zebulon Butler mustered some three hundred men. The battle that followed on July 1, 1778, lasted less than an hour; the Americans falling into an ambush and losing more than two-thirds their number. The remainder, with the women and children of the town, then took shelter in the forts, and the following day, under the promise of protection, surrendered to the British officer, Col. Butler, who proved utterly unable to control his Indian allies, and nearly every American capable of bearing arms was massacred.

³⁷ To Suffolk's defense in Parliament, November, 1777, for using "all the means that God and Nature had put into British hands by the employment of the Indians" for crushing America, Chatham replied, "My Lords, I cannot repress my indignation. * * * We are called upon as members of this House, as men, as Christian men, to protest against such notions. * * * I know not what ideas that Lords may entertain of God and Nature, but I know that such abominable principles are abhorrent to religion and humanity. What! to attribute the sacred sanction of God and Nature to the massacres of the Indian's scalping knife, to the cannibal savage torturing, murdering, roasting and eating—literally eating, my Lords—the mangled victims of his barbarous battles! Such horrible notions shock every prospect of religion, divine or natural, and every generous feeling of humanity. And, my Lords, they shock every sentiment of honor, they shock me as a lover of honorable war and a detester of murderous barbarity."

This appeal to the House of Lords of the English Parliament at the close of the eighteenth century, was supported by only twenty-four votes against ninety-seven for the Crown and for continued Indian warfare! (Sull. Exp. 421.)

But readers who find satisfaction in this terrible arraignment of English barbarity in the eighteenth century, would do well to consider it in connection with the arraignment of United States troops for their treatment of the Filipino prisoners in the twentieth century, made by Mr. Herbert Welsh at Faneuil Hall, Boston, March 23, 1903.

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Henry S. Cattell in his monograph on "The Pocono Plateau," quoting largely from "Sullivan's Indian Expedition," says, page 33:

"After the capitulation every house and fort in the valley was burned to the ground and the despairing women and children as they fled from the scene of destruction, filled these passes. . . . Some escaped by the Warriors path down the Lehigh, but by far the greater number by the middle or central path over the Pocono Plateau. . . . This was filled with hundreds of helpless fugitives, some estimate the number at two thousand, mostly women and children; many sank under the tomahawk, others died of excitement, fatigue, hunger and exposure. Many were lost and perished in the woods, while hundreds were never seen or heard of after their precipitate flight."³⁸

Yet more graphically does Sherman Day, in his sketch of Luzerne County, quoting Miner's "Hazleton's Travellers," picture the scene:

". . . In a week or ten days, it was seen that the articles of capitulation afforded no security; and the remaining widows and orphans, a desolate band, with scarcely provisions for a day, took up their sad pilgrimage over the dreary wilderness of the Pocono Mountains, and the dismal 'Shades of Death.'

"What a picture for the pencil! Every pathway through the wilderness thronged with women and small children, old men and boys. The able men of middle life were either away in the general service or had fallen. There were few who were not in the engagement; so that in one drove of fugitives consisting of one hundred persons there was only one man with them.

"Let the painter stand on some eminence commanding a view at once of the valley and the mountain. Let him paint the throng climbing the heights; hurrying on, filled with terror, despair and sorrow. Take a single group: the affrighted mother, whose husband has fallen; an infant on her bosom; a child by the hand; an aged parent, slowly climbing the rugged way. Behind her hunger presses them sorely; in the rustling of every leaf they hear the approaching savage; the 'Shades of Death' before them; the valley all in flames behind them; their cottages, their barns, their harvests, all swept in this flood of ruin; their star of hope quenched in this blood-shower of savage vengeance!"³⁹

It will be of interest and is not an unwarrantable digression also to record the fact that, encouraged by their success at Wyom-

³⁸ Sull. Exp. 118-note.

³⁹ Day 441.

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ing, the Indians made a descent the next year upon the settlements along the Delaware River about Minisink, where, on July 22, 1779, they fought the battle at Lackawaxen with a company of Pennsylvania militia sent to protect the settlements in that vicinity, who lost some fifty of their number.⁴⁰

It has been stated in A. C. Buell's "William Penn," page 361 (though no authority is cited), that while the principles of their Society, ostentatiously avowed, forbade the peace-loving Friends from disturbing such a colony as had already settled at Wyoming from Connecticut, yet many of the most prominent members of their Society who were connected with the Delaware Company were, in fact, instigating the Pennsylvania Proprietaries to a dispossession of those New England colonists, which was attempted with far more brutality than that exerted over the Acadians in driving them from their Canadian homes.

There is no doubt as to the ruffianlike efforts towards the dislodgment of the Connecticut settlers; there is no doubt as to the brutality which marked the actors on both sides during the Pennamite wars; murder, cruelty, treachery, kidnapping, and utter defiance of all civilized behavior, characterized the conduct of all parties engaged, but the writer has failed to find any reliable evidence to support the charge that behind the brutality of the Proprietaries' actions was the sordid land-lust of the Quakers.⁴¹

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In preparing a historical account of a subject about which tradition is silent and no records exist except of the most general

⁴⁰ Good 127; Chap. 131.

⁴¹ "Many people in Pennsylvania had opposed the expedition (Sullivan's against the Indians in 1779) from the first. The Quakers of Philadelphia, averse to all war on principle, were especially so to any measure which looked towards punishing the Indians, who, they alleged, were far more deserving of pity than blame for whatever excesses they might be guilty of; while what was known in that state in the Wyoming Controversy as the Pennamite party, which included men possessing large wealth and much political influence, who held title under Pennsylvania for considerable tracts of land in the Wyoming Valley upon which the Connecticut people had settled, while they professed to commiserate the sufferings of the people, did not hesitate to express their satisfaction at being clear of the hated 'Intruders,' and their perfect willingness that the Indians should keep them out of the disputed territory until the war was over." (Sull. Exp. 343.)

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character, a writer is fully justified in utilizing such information as may be obtainable by reasonable deduction and inferences. Such a *modus operandi*, openly avowed, cannot mislead; and it is from the source thus opened that a connection is deducible between the Pocono region and one of the most glorious and elevating pages of American history, albeit seldom referred to and little appreciated—the Moravian Missions to the North American Indians.

The following facts regarding these Moravian Missions are clearly and definitely established:

That from their settlement in Bethlehem at least two Moravian Bishops—Cammerhoff and De Watteville—and many ordained clergymen traversed the wilderness on foot to visit the various Indian tribes along the Susquehanna.

That a settlement of Indian converts was established near the confluence of Mahony Creek and Lehigh, known as "Gnadenhutten" (Huts of Mercy), which in 1752 numbered 500 souls.

That in 1742, Count Zinzendorf made a missionary journey from Bethlehem across the Blue Mountains to the Indian village of "Memolagomekah" (Rich land among the barren) at the foot of the mountains about five miles from Gnadenhutten and twenty miles from Bethlehem; to Tulpehocken; to Wyoming, and through the villages of Minissing and Sopus to Chekomeko, near the Connecticut line.¹

That John Heckwelder during his long service as missionary (1740 to 1808) was constantly visiting the Indian villages of Wechquetank (beyond the Blue Mountains), Friedenhutten (Tents of Peace) or Wyalusing; and Shesequan on the Susquehanna, and other villages nearer Bethlehem and Wyoming, where settlements of the Christian Indians were established.

Hence in view of these established conditions of missionary enterprise within a few miles of the Pocono region, and notwithstanding no scrap of direct assurance exists indicating services held by any of these saintly men in the Pocono Mountains, it is confi-

¹ See Trans. of Morav. Hist. Soc., vol. 1, page 194, etc., etc.

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dently believed that in the primeval forests of the Pocono region the message of the Gospel must also have been heard by the aborigines.

These Missions were essentially foreign missions in a home field, but with the unique feature that the objects of missionary enterprise were the treacherous, malevolent foes of the missionaries' white associates.

"No race" (says Parkman, referring to the North American Indians) "perhaps ever offered greater difficulties to those laboring for its improvement. . . . The very traits that raise him above the servile races are hostile to the kind and degree of civilization which those races so easily attain. His intractable spirit of independence, and the pride which forbids him to be an imitator, reinforce but too strongly that savage lethargy of mind from which it is so hard to rouse him."

The "Red Peril" of that time was no subject of debate; but as certain to all frontiersmen—practically to all Pennsylvania colonists outside of Philadelphia—as were the recognized dangers of the forest. As a result of this condition the villages of Christian Indians were generally under more or less suspicion from both white and red men, and they became an object upon which fell the vengeance of both at every outbreak between the races.

Of the unselfish devotion of these missionaries to their work, however, there is no room for doubt or question. It was a field of labor almost wholly shunned by every other sect in the Province, although it is gratifying to know that Heckewelder in his account of missions of the United Brethren accords to the Quakers fullest credit for their humane and generous treatment of the Christian Indians in their homes and later as refugees; and that John Woolman at a later date in his relation to the Indians is referred to as "The Evangel of Friends." It is equally sure that David Brainerd, of the Presbyterian Church, established an Indian Mission at "Sakhuawatung" and at "Clistowache," villages near the Water Gap, where he labored for the evangelization of the race.²

²Matthews 1093.

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On this subject Mr. Keith in the preliminary remarks to his manuscript chapter on "Unitas Fratrum" says:

"Down to the arrival of the Moravians practically nothing had been achieved in Pennsylvania in the way of converting the Indians to Christianity. The Jesuits or other Roman Catholic missionaries of Canada had baptized several of the Conestogas in early times. A Swedish minister had attempted the conversion of some chiefs, but found himself unequal to answering their objections. Some Quakers had preached to the savages apparently without their being in the least moved. The efforts of the Church of England in this direction had been confined to the Province of New York.

"David Brainerd entered the field within a few years after Zinzendorf's visit, preaching at an Indian village below the Water Gap as early as May, 1744, soon doubling the number of his hearers, baptizing Moses Fonda Tatemy on July 21, 1745, and dying in 1747."

But with these exceptions such missionary work, until undertaken by the Moravians, was almost universally avoided by the various sects established among the settlers, who regarded it with suspicion and contempt, second only to that with which the Indians themselves—with some few exceptions—regarded it.

The following brief account of these Moravian Missions appears in Miner's "Letters on Wyoming," and is here transcribed as independent testimony from an unprejudiced source:

"The Moravians, who had established themselves at Bethlehem, were indefatigable in their labor of love to Christianize the Indians. Neither the heats of summer, winter's storms, the dangers of the entangled forests, nor the toil in ascending precipitous mountains could check the holy enthusiasm of the missionaries. Eight or ten made themselves masters of the Indian languages, with their kindred dialects, that they might be understood. Two Bishops, Cammerhoff and De Watteville, traversed the wilderness on foot, visited the various tribes and settlements along the Susquehanna, preaching the Saviour and exhorting to repentance; the former sacrificing his life by exposure to the behests of duty. . . . Though suffering many privations the zeal of the missionaries did not cool; neither did their faith waver nor their efforts relax; their souls seemed to glow with a divine ardor. Success crowned their efforts; several hundred Indians, received the rite of baptism. Nor was it a mere formal profession on their part, for their lives were wholly changed, and the moral precepts of the Gospel regulated their conduct, while their



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hearts yielded assent to its doctrine. At Wyalusing . . . a number of Christian Indians had united together without a teacher for purposes of worship, and thither Rev. David Zeisberger repaired and became their pastor. Under his wise direction the settlement soon assumed a very pleasing aspect. Order, industry and neatness were established: lands were cleared and fenced. Grain, cattle horses, poultry, and every sort of stock were introduced and schools were opened for the education of Indian children."

The work itself was perilous to a degree past comprehension, and forcibly suggestive of St. Paul's summary of his perils given to the Corinthian Church.³

The following authentic story from Miner's letters regarding an attempt by the Indians to assassinate Zinzendorf when on a missionary journey to the Shawanese, near Wyoming, forcibly suggests the sacred story of the great missionary Apostle's experiences at Melita—

"The Shawanese appeared to be alarmed on the arrival of the strangers, who pitched their tents on the banks of the river a little below the town, and a council of the chiefs having assembled, the declared purpose of Zinzendorf was deliberately considered. To these unlettered children of the wilderness it appeared altogether improbable that a stranger should have braved the dangers of a boisterous ocean three thousand miles broad for the sole purpose of instructing them in the means of obtaining happiness after death, and that, too, without requiring any compensation for his trouble and expense; and as they had observed the anxiety of the white people to purchase land of the Indians, they naturally concluded that the real object of Zinzendorf was either to procure from them the lands at Wyoming for his own use, to search for hidden treasures, or to examine the country with a view to future conquest. It was accordingly resolved to assassinate him, and to do it privately, lest the knowledge of the transaction should produce a war with the English, who were settling the country below the mountains.

"Zinzendorf was alone in his tent, seated upon a bundle of dry weeds, which composed his bed, and engaged in writing when the assassins approached to execute their bloody commission. It was night, and the cool air of September had rendered a small fire necessary to his comfort and convenience. A curtain formed of a blanket and hung upon pins was the only guard to the entrance of his tent.

³ II Cor. 11:26-27

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"The heat of his fire had aroused a large rattlesnake which lay in the weeds, not far from it; and the reptile, to enjoy it more effectually, crawled slowly into the tent and passed over one of his legs, undiscovered. Without, all was still and quiet, except the gentle murmur of the river at the rapids about a mile below. At this moment the Indians softly approached the door of his tent, and, slightly removing the curtain, contemplated the venerable man, too deeply engaged in the subject of his thoughts to notice either their approach or the snake which lay extended before him. At a sight like this even the heart of the savages shrunk from the idea of committing so horrid an act, and quitting the spot they hastily returned to the town and informed their companions that the Great Spirit protected the white man, for they had found him with no door but a blanket, and had seen a large rattlesnake crawl over his legs without attempting to injure him."

It must be appreciated, too, that the service in such mission work offered, from any but the highest viewpoint, such wholly inadequate return, no possible political or ecclesiastical preferment, not even reasonable assurance of support—only an occasional rescue from heathenism of a savage soul whose permanent advancement seemed to necessitate its loss of nationality and its identification with the whites as their distinct inferior.

Even the glamour of romance, which too sadly often is an incentive to attract unworthy recruits to the ministry, was almost wholly eliminated from a field of labor among such despised and repulsive subjects. Nor was the interest and sympathy of these Moravian missionaries in their converts confined to the period of their prosperity. At the outbreak of hostilities with the Delawares in 1756, when the frontier settlements of Christian Indians at Gnadenhutten, Wyalusing, and other places, were the scenes of the most cruel massacres, the fidelity and devotion of these missionaries on behalf of their converts suggest the impressive scenes of Christian history in the time of Nero.⁴

Macaulay's beautiful tribute to the devoted service of the Jesuits could properly be adopted and amplified in describing the service of the Moravian missionaries to the North American Indians; save that the latter had but a single purpose, unbiased by politics

⁴1 Jenk 451-486; 4 Arch. (1st ser.) 498.

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or ecclesiasticism—the conversion of the Indians to Christianity; but to accomplish this no thought of a sacrifice of principle was entertained.

Parkman's portrayal of the fervor and zeal of the Jesuit missionaries to the Indians approaches nearest to suggesting that consecration which evidently characterized the Moravian missionaries in a similar field, and warrants the appropriation of the following matchless description as expressing by analogy, in some degree, the hopes and aspirations which characterized and inspired the Moravian missionaries of Pennsylvania—

"A fervor intense and unquenchable urged them on to more distant and more deadly ventures. The beings so near to mortal sympathies, so human, yet so divine, in which their faith impersonated and dramatized the great principles of Christian Truth—virgins, saints and angels—hovered over them and held before their raptured sight crowns of glory and garlands of immortal bliss. They burned to do, to suffer, and to die: and now from out a living martyrdom they turned their heroic gaze toward a horizon dark with dangers yet more appalling, and into the blood-stained dens of the Iroquois."⁶

The example of the Moravian Missionaries to the North American Indians is an especially impressive one. With the exception of Zinzendorf (and possibly De Watteville) the principal actors in the work (David Zeisberger, Gottlieb Israil, Gottlieb Sanseman, Martin Mack, John Heckewelder, David Essenchbach and many others) were all of as humble a peasant class as the Galilean fishermen.

Their work was undertaken at a time when religious apathy—at least amongst the foreign element of the population—existed in the Province to such an extent "that it had become a common expression to denote any one who cared not for God and His word—'he is of the Pennsylvania religion.'"⁶

While Zinzendorf had undoubtedly wonderful skill and power both as a diplomat and as a manager, and "had the plan which shaped itself in his mind, been carried out, it (Unitas Fratrum)

⁶Parkman's *Jesuits in North America*, page 146.

⁶Keith, Chap. "Unitas Fratrum."

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would have been as great a missionary order as the Franciscan, and would have been relatively greater in the non-Papal Christendom than the latter in Papal";⁷ yet in view of the relegation by the Moravian Church of all important decisions, and especially in the selection of missionaries, to the casting of the lot, it is clear that notwithstanding their great leader's influence, these missionaries were under no such temporal or ecclesiastical control or guidance in their actions as has marked the great proselitizing enterprises in the world's history. A general belief in Divine guidance, at least of ecclesiastical authorities, is acknowledged by practically all Christian denominations—indeed without such belief the line between religion and philosophy would be hard to draw. But to the devout Moravian of the eighteenth century, "open vision" as indubitable as was restored to Israel with Samuel the prophet, was an essential part of their exalted faith, and these holy men accepted literally Solomon's assurance: "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

The persons whom the "lot cast" assigned to missionary work were therefore inspired by no such devotion to the imperious orders of their church as were the noble order of the Jesuits. Before them arose no vision of a religious empire such as was avowed by the founder of Islam. Certainly their actions were not constrained by the altruistic philosophies of Shintoism and its kindred teachings, of the very existence of which they were wholly ignorant.

They professed to be simply the human bearers of the message from their Divine Master, to whom alone they owed any allegiance, yet with whom they unhesitatingly claimed to be co-laborers. But they had heard "the Spirit and the Bride say, 'come,' " and thereby had they received the Divine commission to proclaim the same invitation without limit by danger or policy; and they had responded as completely as St. Paul to the Divine call given him on the Damascus road.

These observations on the devotion of the Moravian Missionaries to their work amongst the Indians are not exaggerated; and yet, with but little qualification, they are also applicable to those

⁷ Keith, *loc. cit.*

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noble bands who, under the same command and guidance, are now bearing the same glad tidings over the barren wastes of Labrador and Greenland to the inhabitants of the ice-bound North; through darkest Africa and amongst the degraded cannibals of the torrid zone; into the mysterious and many peopled Orient; amongst dens of vice and corruption to the mongrel Indians, Negroes and Mexicans, and to the hard and rugged pioneers of the West.

Yet withal must it be recognized that only those whose souls are fired with holy zeal to spread the Gospel message can fully sympathize with or appreciate the measure of devotion of the truly consecrated missionary. Only such persons are privileged with a vision of the Angel of the Apocalypse: "having the everlasting Gospel to preach . . . to every nation and kindred and tongue and people." And their aim thereafter, like St. Paul's, is that they may be "not disobedient unto the heavenly vision." But to them that vision becomes reality in the light of knowledge that that Gospel, printed in almost every known language and dialect has been already carried into almost every habitable part of the world; and the "loud voice" of that angelic summoner commanding—"Fear God and give glory to Him," is then heard only as a paean of triumph, against which none of the specious arguments against missionary enterprise, though honestly and plausibly presented by many good people, could possibly be effective.

This page of Pocono history would be wholly incomplete did it fail to record a further connection of the region with missionary enterprise of the present time, in the fact that Dr. Helen Virginia Blakeslee, a native and resident of the village of Blakeslee, and a graduate in 1900 from the Atlantic School of Osteopathy, after some years of practical work in her profession, entered the missionary service under the African Inland Mission, and in September, 1911, left the Pocono region to sail for Kijaba, British East Africa, where she is now engaged in work as a medical missionary amongst the Kyknan tribe in Matici, Africa.

As Dr. Blakeslee is very favorably known in many missionary circles, the Historical Committee of the Pocono Lake Preserve has felt impelled to arrange for the devotion of the net proceeds which

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may arise from the sale of this historical account in pamphlet form, augmented by whatever voluntary contributions may be offered towards the support and development of Dr. Blakeslee's missionary work amongst the aboriginal tribes of British East Africa.

It is a solemn and recognized truth that "the blood of martyrs is the seed of the church," and in the light of history it is equally obvious that the homes of true and valiant missionaries are nurseries from which their most valuable successors are recruited for missionary work.

While it is impossible to show even remotely any connection between the lives of the Moravian Missionaries to the North American Indians, and the one who, from the Pocono region, has followed their example into foreign fields, it will be peculiarly gratifying to the pious sentiment at Pocono to know that one has been called hence to undertake such missionary work.

Present Local Conditions.

The territory, the vicissitudes of whose early history have been thus briefly presented, may fairly be considered a part of the original county of Bucks, or, as Penn referred to it, "Buckingham," established in the year 1682, with a northern boundary of the Blue or Kittatinny Mountains, "or as far as the land may be purchased from the Indians."

Out of this vast and largely unexplored territory was established on March 11, 1752¹ the county of Northampton, then including the territory now comprised within the counties of Wayne, Pike, Monroe, Lehigh and Carbon. Out of this territory was further established on March 21, 1798,² the county of Wayne, from which in turn was separated by Act of March 26, 1814,³ Pike County, and from the remaining portion of Northampton County, together with parts of what had already been twice separated to make Pike County, by political manipulations which recall the geological wrenchings

¹ V. Stat. at large, 140.

² 4 Dall. 240.

³ P. L. 205. 6 Sm. 190.

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of the territory in prehistoric times, was in April 1, 1836,⁴ established the county of Monroe. From this territory was again wrested on March 13, 1843⁵ as a contribution to the new county of Carbon, so much of the original township of Tobyhanna as lay between Tobyhanna Creek and the Lehigh River and then known as "Penn Forest" township.

Sherman Day, visiting in 1843, briefly describes Monroe County as "generally mountainous, the greater portion of it being occupied by the lofty and desolate ranges of the Pokono."

Alfred Mathews' more detailed description of 1886 notes four substantially parallel ranges traversing the greater part of the county, northeast and southeast, viz.:

1. The Pocono or Broad Mountain (also here known as the Pocono Plateau) extending from the northern boundary of the county some twelve miles to its southern escarpment, and maintaining an altitude of 1,500 to 2,000 feet, including the townships of Coolbaugh, Tobyhanna and Tunkhannock, and northern portions of Jackson and Barrett in Monroe County as well as portions of Lackawanna and Wayne counties. Its northwestern escarpment is known as the Moosic or Wyoming Mountain.⁶

2. Godfrey's or Walpack Ledge, rising from the rolling plane, which extends some seven miles southward of the southern escarpment of the Pocono Plateau.

3. The Blue or Kittatinny Mountains, mainly the southern border of the county, and through which the Wind Gap and the Delaware Water Gap constitute passes to the Pocono region from the south, the former being as distinct, if not as famous, as that of Thermopylae between Northern and Southern Greece; and constituting "one of the strangest and most inexplicable features of the earth's surface."⁷

4. The Weir Ridge, mainly in Ross Township, in the southwestern end of the county though extending into Chestnut Hill, Eldred, and Polk.

⁴ P. L. 430.

⁵ P. L. 85.

⁶ See I Mor. Hist. Soc. Trans. 262 (194). Geol. Sur. G 6-8.

⁷ Geol. Sur. Z XIII.

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Whether that part of Monroe County situated on the Delaware flats above the Water Gap and known as "Meenesink," was settled by Hollanders, coming in over the mine road from *Æsopus* (now Kingston) on the Hudson, before the Pennsylvania settlements, as suggested by some writers,⁸ is an interesting historical academic, but too remotely connected with the subject of this history to warrant more than this passing allusion.

The magnificent primeval forest continued practically unbroken in this section of the Pocono Mountains save by a few roads and small settlements until after the period of the Civil War. But according to traditions of the neighborhood, Pocono Lake Village (then called "Hooser's Mills," because of a saw-mill established there by Charles Hooser, one of the early pioneers who lived in a log cabin near the site of Laurel Inn), was a hamlet represented by a number of log houses as early as 1848, and the "Sullivan Road" constructed partly on the site of the "North and South Turnpike" from Easton to Wilkes-Barre, had been an accessible highway across the mountains since its location in 1779 by General John Sullivan in his expedition against the Indians after the massacre at Wyoming. This road crossed the Tobyhanna about the site of the Pocono Preserve boat landing, at a point known as Sullivan's bridge. An elevation near "Naomi Pines" is said to have been the point where Sullivan's army encamped and whence they forced their path northwestwardly towards Wyoming. The hill and the swamp accessible thereto were designated respectively "Hungry Hill" and "Hell's Kitchen," and these names were conspicuously marked on trees then standing near the spot. One of these inscriptions, sawed out after the tree had blown down, is now in possession of one of the historical societies of Pennsylvania.⁹

Many of the details of Sullivan's great march are graphically given in Mr. M. R. Heilig's serial story, "With Sullivan in 1779," written for *The Stroudsburg Times* in 1907, and subsequently published in pamphlet form and widely distributed, and in Mr. Henry

⁸Day 474; Matthews 9-23; Catell 26; 3 Jenks, 259

⁹Matthews 1244.

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C. Cattell's "Pocono Plateau," from which many details of the expedition are obtainable.

It will be a valuable digression to here record that the object of this expedition, authorized by Congress in February, 1779, was to obliterate the homes, the supplies and the influence of the Indian allies of the British. It was entrusted by General Washington to General John Sullivan, who was directed "to enter the Indian country in three divisions—one from the south by the Susquehanna, another from the east down that river, and the third from the west by way of the Allegheny. These were to form a junction . . . and then overrun the whole Iroquois Country."¹⁰ Col. Philip Van Cortlandt with Second New York Regiment, and Col. Oliver Spencer with Fifth New Jersey Regiment, (Colonel Cilley with Fifth New Hampshire Regiment joining later to press the work), were detailed to build the road. Starting May 14th they completed it by June 14, 1779, Lieutenant Benjamin Lodge having surveyed the route from Easton to Wyoming with compass and chain.¹¹

On June 8, 1779, General Sullivan reviewed his troops on the Lehigh River near Easton and having in general orders commended Colonels Van Cortlandt and Spencer and their troops (who were then encamped at Locust Ridge) "for their unparalleled exertions in clearing and repairing the road to Wyoming,"¹² on June 18, 1779, they began the march—up Bushkill Creek to Heller's farm (Hellerstown), through Wind Gap to Brinker's Mills (Saylorsburg), to Larned's log tavern (the last house in the frontier near Tannersville), over the Pocono Mountains by White Oak Run [Rum Bridge] and Chowder Camp (Hungry Hill), crossing the Tobyhanna near the present boat landing at the head of Pocono Lake, over Locust Ridge through the Great Swamp (called "shades of death") "Fatigue Camp" (now Burned Plain or Barren Hill), and making their last camp at "Bullock farm," some seven miles from Wyoming, where they arrived the next day, June 23, 1779.¹³

¹⁰ Sull. Exp. 340; Cattell 39-40.

¹¹ Cattell 40; Sull. Exp. 293-343.

¹² Sull. Exp. 343.

¹³ Sull. Exp. 344.

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Between that date and the end of July, the remaining troops having arrived, the entire army, about one o'clock P. M. on July 31, 1779, broke camp at Wyoming and began its forward march through the Wyoming Valley and up the Tioga River, on the "campaign of destruction of the enemy's country" in New York State.

The campaign thus begun was eminently successful, and after a single battle at Newtown (Elmira), New York, the power of the Indians was practically crushed. Washington by general order, and Congress by special resolution, fully recognized the value of General Sullivan's campaign, which has been aptly compared with Sherman's "March to the Sea" during the Civil War.¹⁴

Of the public roads through the Pocono section of Monroe County, the oldest is probably an extension of the old road from Forks of Delaware (Easton) to Heller's (Wind Gap); this extension, located about 1735, passed through what is now Saylorsburg and Lever's Mills (now Stroudsburg) to Hyndshaw's (now Bushkill). Main Street, Stroudsburg, and Washington Street and North Cortland Street in East Stroudsburg (formerly Dansbury) are on the site of this road.¹⁵

From this branch road, spurs diverged at Saylorsburg, and led to Brinker's (now Sciota), and thence to Hoeth's or "Shupps" (now Gilbert's), and from Ross Common westerly through Gnadenhutten in Smith's Valley. From Shupps another road was early located through Effort to Wyoming, and was known as the "New road" to distinguish it from the Sullivan road to Wyoming. This was practically the site of the Easton and Wilkes-Barre turnpike built 1806-07. The old and new roads united some three miles west of Stoddartsville. Yet another early road led from Saylorsburg to Larned's—now Tannersville.

The "North and South turnpike" was located about 1816 from

¹⁴ "In this expedition the army had burned forty Indian villages, destroyed 200,000 bushels of corn, besides thousands of fruit trees, and great quantities of beans and potatoes. It might be said to be literally true of this army that the land was as the garden of Eden before them, and behind them a desolate wilderness."—Sull. Exp. 378.

¹⁵ At Dansbury, Daniel Broadhead—father of the Surveyor General 1789 to 1800—located some 600 acres in 1737 by one of the oldest warrants north of the Blue Mountains; the warrant in September, 1733, to Judge William Allen for 250 acres at Bossard's in Hamilton Township being the oldest.

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the Sullivan road near White Oak Run to Wilkes-Barre by John Hilbourn, a well known pioneer, who had been captured by the Indians at Salathe's (now Sites Mountain House) about the time of the Wyoming Massacre, 1778, with Salathe's daughter, whom they later murdered, but took Hilbourn to Canada and employed him in running a mill until the close of the Revolution. Another early road was built about 1790, by James Wilson, from Fort Penn (now Stroudsburg) to Falls of Lackawaxen, and called "the Factory road" owing to an intention of erecting a factory where Wilsonville is now located.

In addition to these roads another known as "Drinker's Turnpike" was early located by Colonel Henry Drinker from Scranton to Mt. Pocono, where it intersected the "North and South Turnpike."

Yet another road was also located by the same enterprising pioneer from the last-mentioned turnpike at "Clifton" down the Lehigh River some fourteen miles to Stoddartsville, where it connected with the Wilkes-Barre and Easton Turnpike.

Later came the Long Pond road, built about 1850, and finally, in 1907, was built the State road on substantially the route of General Sullivan's expedition.

Meantime the Delaware, Lackawanna and Western Railroad [now known as "The Lackawanna"] was incorporated in 1853 and located on substantially its present site through Monroe County, and opened May 27, 1856.

The character of timber in the Pocono forest differed materially with the locality. The western part of Coolbaugh and most of Tobyhanna and Tunkhannock townships were heavily timbered with white pine, spruce and hemlock. The section about "Laurel Inn" was known as "Pine Swamp." Northeastern Coolbaugh and northwestern Barrett were called the "Beechwoods". At headwaters of Broadhead's Creek, along the foot-hills, were many large beautiful poplar trees mixed with oak and chestnut.

There seems to be much uncertainty as to the condition of the oak forest at the time of the early settlements. Some traditions claim that the Indians burned it for hunting—others that it was medium sized timber at that time and free of underbrush.

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Through this forest roamed at will, deer and bear, besides panthers, catamounts, wildcats, wolves and foxes in abundance, and other smaller residents of all great Pennsylvania forests; while eagles, wild turkeys, pigeons, hawks, great owls and other representatives of feathered nobility nested in the giant trees, and the Tobyhanna and the Tunkhannock and their tributaries teemed with magnificent brook and salmon trout.

No wise resident of that section would then go into winterquarters without first stocking his larder with plenty of venison.

It is roughly estimated that as late as 1865 some two millions of acres of original forest was standing between White Haven and the Delaware River and between Stoddartsville and Scranton. In this great timber region, as before indicated, no very extensive lumbering operation was begun until after the Civil War.

A considerable business was however done during this undeveloped period in "shingling" on these unseated lands. This shady occupation, close kin to poaching, consisted in stealing a suitable and attractive tree from the most accessible part of the forest, from which a skilled axeman with a suitable "crow" could "rive" some five hundred to eight hundred shingles in a day. Memories are yet treasured of one Manuel Van Horn, to whose prowess in this business one thousand shingles per day were accredited.

Nearly all the "wood roads" through the forests of early days were "Shingle Roads," through which trees suitable for the purpose were dragged out to available spots for riving.

During this pioneer period the Methodists, with characteristic energy and devotion, established a little church at Stoddartsville,¹⁶

¹⁶ The settlement at Stoddartsville is said to have had at one time promises of much greater importance than were realized. Here John Stoddart made large purchases of land in 1803, and later considerable improvements including a large stone flooring mill, a part of which is still standing. Whether this improvement was in anticipation of the extension to this point of the slack water navigation established by the Schuylkill Coal and Navigation Company and the Morris Canal Company about 1820, and which stopped at Port Jenkins; or whether the extension was contemplated in view of Stoddart's improvements, seems at this time to be a debatable question. Certainly a change in the plans of these corporations seems to have so diverted the anticipated business from Stoddartsville that the mill was abandoned and has stood for nearly a hundred years a monument to the uncertainty of business enterprises even amongst intelligent people.

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whence its influence radiated through the Pocono region by way of the few school-houses, where preaching was frequently held by one "Father Stahl," the greater part of whose life seems to have been spent in the saddle in the effort to cover the territory assigned to him and visit his scattered flock living there.

Religious enterprises were also in more or less active operation at an early period in this section by the German Reformed Church and probably by other denominations.

It is regrettable that no information exists save in memory, tintured largely by imagination, of this magnificent forest standing less than half a century ago on the land now owned by the Pocono Lake Preserve. Of its dark, almost impenetrable glades, where silence and shadow held unchallenged sway. Of those mountain streams, fed by hundreds of crystal springs, where trout splashed and crowded each other, with no fear of molestation, save from an occasional wildcat, whose hunger tempted it to sneak to the edge of the bank and try its luck in live body snatching, or from the claws of the better trained fish hawk, of whom they were the natural prey. Of those forest fastnesses regally carpeted with velvety moss and banked with ferns, laurel and rhododendron, whose luxuriant growth would excite the envy and despair of the most fashionable modern florist. Nor do these suggestions present all the attractions of this place, for here must have grown in profusion all the delectable wild flowers of the woods, and here the melody of the wild birds must have been ecstatic.

Some local history may, however, be legitimately inferred from the absence of trees in the vicinity of the dining camp, and from the many gravelike mounds and heaps now noticeable in that section of the Preserve, telling that this immediate territory was visited in the early part of the last century by a terrible tornado, which grasping that entire section in remorseless clutch prostrated the forest giants then standing, and in its wake of desolation left only these silent memorials of their existence, and of the awful scene which witnessed their destruction.

The extent of such "windfalls" in that part of the Pocono forest included within the limits of the Pocono Preserve is of course

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difficult to fix with any reasonable certainty, but that they covered considerable territory is indicated by the many deciduous trees yet standing of such size and shape as to preclude the possibility of their development in a dense forest. Much of the land too is described by old residents as having been "good pasture land" in their youth. The picture thus suggested of such oases of vegetation in the forest cannot however detract from its sublimity, for even where sunshine had succeeded shadow, the silence of the forest was yet unbroken and the glory of its vastness was undimmed though perhaps less terrible in contemplation.

Prior to 1865, most of the lumbering operations in the Pocono region were limited to the cutting of such timber as could be hauled away or carried down the larger streams during a freshet, to some of the many saw mills located on the Lehigh River and Brodhead's Creek and its branches, or on "pony rafts" to the Delaware, where they were lashed together and sent to Philadelphia. The better to enable the execution of such enterprises many of the creeks were by special Acts of Assembly declared "public highways,"¹⁷ and along the banks of these "highways" and other large creeks, thousands of feet of fine timber are said to have been hopelessly stranded.

Some considerable lumber was also rafted down the Lehigh from mills located as far up as Clifton some few miles above Gouldsboro (now Thornhurst) where a tannery was built about 1857. The lumber thus primitively "shipped" was shot over the falls at Stoddartsville and rafted on to the head of the canal operated by the Lehigh Coal and Navigation Company, at Port Jarvis, and thence boated to Easton and Philadelphia, and by the Morris Canal to New York. Much of the hemlock lumber was also transferred from the Gouldsboro tannery by a plank road constructed from that place to Gouldsboro Station on Delaware, Lackawanna and Western Railroad and thence shipped north and south.

In 1867 the first large splash dam in the Pocono region was built

¹⁷ Price's Mill to Delaware, March 1, 1815, P. L. 62. John Price's Mill to Eleazer Price's Mill, March 30, 1828, P. L. Eleazer Price's Mill to Moravian Church near Canadensis, March 3, 1832 Nicholas Bush's Mill to mouth of Paradise branch of Brodhead's Creek, March 24, 1848, P. L. 224.

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across the Tobyhanna Creek, near the site of the present dam breast, at a point then locally known as "Slippery Rock," from the peculiarly smooth condition of the red shale in the bed and on the sides of the Tobyhanna at that point.

This enterprise was undertaken by an organization known as the Tobyhanna Driving Company, a mutual association of operators, the work being done under the personal supervision of Mr. Jerome Scott, who began operations in September of the year 1867, employing six or eight men some three months. The dam thus built had one ten-inch gate and backed the water about as far as the present ice houses. About three years later, under contract with Mr. Samuel Hays, the original splash dam was repaired, strengthened and raised two feet and furnished with four ten-inch gates. The control of this water thus obtained sufficed to clear the whole section of the magnificent forests and transfer millions of feet of lumber to the boom then established at White Haven. These "drives" were systematically conducted by experienced men and with the most approved machinery then known. They followed the primitive methods of floating logs down stream during a freshet, or later of rafting them down the rivers to some available market.¹⁸

The waste of lumber in these operations, however, aside from the improvidence in cutting, is almost incredible. A "wake of desolation" marked the path of each extensive lumber operation, and in this particular region it was followed in the summer of 1874 by a most disastrous forest fire, which, starting near Stoddartsville, swept over some seventeen miles of territory within a few hours, spreading death and desolation over the entire region, although its progress was checked by rain before it reached the present limits of the Pocono Preserve.

Amongst those employed in driving on the Tobyhanna at that time are recognized the names of many pioneers of Northeastern Pennsylvania, and some of their descendants, including Henry Snyder, Mandus Keiper, Samuel Bailey, Bob Deiter, Frank Slather, Tom Payne, Daniel Mineham, H. M. Nagle, Flory Aman, John M.

¹⁸ Good, 120-21.

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Douty, Sylvester Cadot, Julian LaRue, Valentine Vasser, Cluff Vasser, Malcolm McLeod, Daniel McLeod, Thomas Welsh, Jim Welsh, Thomas Redmond, Adam Mansfield, Peter Fox, Hiram Winters, William Winters and John Wruck.

Some of these men were trained Canadian rivermen, and some attracted, no doubt, by the high wages of four and five dollars per day, were men of much cultivation and ability.

Of the scenes on the Tobyhanna during these stirring times, no trace of record history exists, although with much effort some of the actors were discovered and their memories taxed for information. These "memories" tell, however, of many forest trees three to five feet in diameter, yielding three thousand feet of lumber. Of the long hours maintained during the driving season, when the dam gates were opened at 3 A. M., and the "drive" started at 7 and kept up as long as the marks on the logs were distinguishable. Of the effort to support such extreme labor by hot lunches for the men, brought to them every three hours by Bob Deiter as lunch carrier, with tea and coffee, but never any whiskey, though the "fire water" then sold at 25 cents per quart. Of wages varying from \$1.00 to \$1.50 for unskilled labor and \$2.00 to \$2.50 for bark peelers and from \$4.00 to \$5.00 per day for experienced drivers.

A description of one driving scene, however, describes all in its general detail, and the writer has therefore felt warranted in appropriating the graphic picture of a log drive contained in Stewart Edward White's fine story "The Riverman" as characterizing the scenes then occurring on the Tobyhanna, changing only names and occasionally the phraseology to suit the actual facts.

* * * * *

"During the winter the logs had been hauled down ice roads to the Tobyhanna, where they were 'banked' in piles of twenty and even thirty feet in height. The bed of the stream itself was filled with them for a mile save in a narrow channel left down through the middle to allow for some flow of water; the banks were piled with them, side on, ready to roll down at the urging of the men.

"First of all, the entire crew set itself, by means of its peavies,



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to rolling the lower logs into the current, where they were rapidly borne away. As the waters were now at flood, this was a quick way and easy labor. Occasionally some tiers would be stuck together by ice, in which case considerable prying and heaving was necessary in order to crack them apart. But the men, all busily at work, soon had the creek full of the logs. Scott detailed some of the Canadians, including Douty, LaRue and Sylvester Cadot, to drop below in order that the creek might run clear to the next section, where the next crew would take up the task. These men quite simply walked to the edges of the rollway, rolled a log apiece into the water and stepped aboard, leaned against their peavies and were swept away by the swift current. The logs on which they stood whirled in the eddies, caromed against other timbers, slackened speed, shot away; never did the riders alter their poses of easy equilibrium.

"From time to time one propelled his craft ashore by hooking to and pushing against other logs. There he stood on some prominent point, leaning his chin contemplatively against the thick shaft of his peavy, watching the endless procession of the logs drifting by. Apparently he was idle, but in reality his eyes missed no shift of the ordered ranks. When a slight hitch or pause, a subtle change in the pattern of the brown carpet, caught his attention, he sprang into life. Balancing his long peavy across his body, he made his way by short dashes to the point of threatened congestion. There working vigorously, swept down stream with the mass, he pulled, hauled and heaved, forcing the heavy, reluctant timbers from the cohesion that threatened trouble later. Oblivious to his surroundings he wrenched and pried desperately. The banks of the river drifted by. Point succeeded point, as though withdrawn up stream by some invisible manipulator. The Tobyhanna itself appeared stationary, the banks in motion. . . ." At noon they ate lunches, brought to them by the faithful Bob Deiter, of Millerstown, the duly accredited lunch carrier, from a supply handy from the cook. In the meantime, the main crew were squatting in the lea of the brush, devouring a hot meal, which had been carried to them by the same faithful hands. Down the stream other crews in the employ of

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Shortz, Lewis & Co., and Dodge, Meigs & Co., and of others, were also pausing from their cold and dangerous toil. The Tobyhanna, refreshed after its long winter, bent its mighty back to the great annual burden laid upon it.

"By the end of the second day the logs actually in the bed of the big stream had been shaken loose and a large proportion of them had begun floating down the stream from sight. It now became necessary to break down the rollways piled along the tops of the banks. Here the breaking of the rollways had reached a stage more exciting both to onlooker and participant than the mere opening of the creek's channel. Huge stacks of logs piled sidewise to the bank were teased and pried out, and the upper tiers were apt to cascade down with a roar, a crash and a splash. The man who had done the prying had to be very quick-eyed, very cool, and very agile, to avoid being buried under the tons of lumber that rushed down on him.

"(It was in one of these jams that Mandus Keiper, one of the most active men, lost his leg.)

"Only the most reliable men, such as the Canadians named, and Valentine and John Vasser or Adam Mansfield, were permitted at this initial breaking down. Afterwards the crew rolled in what logs remained.

"Julian LaRue's enormous strength, dare-devil spirit and nimbleness of body made him invaluable at this dangerous work. Scott, too, often took a hand in some of the more ticklish situations. In old days, before he had attained the position of responsibility that raised the value of his time beyond manual work, he had been one of the best men on the stream at breaking bank rollways. Hiram Winters, a slim, graceful, handsome boy of twenty, known as 'Rollway Hiram,' also distinguished himself by the quickness and certainty of his work. Often the men standing near lost sight of him entirely in the spray, the confusion, the blur of the breaking rollways, until it seemed certain he must have perished. Nevertheless, he always appeared at right or left, and sometimes even on a log mid-stream, nonchalant, smiling, escaping easily from the destructive power he had loosed. Once in the stream the logs ran their

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appointed course, watched by the men who herded them on their way. And below, from the tributaries from the other rollways, a never-ending procession of recruits joined this great brown army on its way to the White Haven boom, until for miles and miles the Tobyhanna was almost a solid mass of logs.

"The men on the various beats now had their hands full to keep the logs running. The slightest check at any one point meant a jam, for there was no way of stopping the unending procession. The logs behind floated gently against the obstruction and came to rest. The brown mass thickened. As far as the eye could reach the surface of the water was concealed. And then, as the slow pressure developed from the three or four miles of logs forced against each other by the pushing of the current, the breast of the jam began to rise. The timbers upended, crossed, interlocked, slid one over the other, mounted higher and higher in the formidable game of jack-straws, the loss of which spelled death to the players.

"Immediately, and with feverish activity, the men nearest at hand attacked the work. Logs on top they tumbled and rolled into the current below. Men beneath the breast tugged and pried in search of the key logs causing all the trouble. Others 'flattened out the wings,' hoping to get a 'draw' around the ends. As the stoppage of the drive indicated to the men up and down the stream that a jam had formed, they gathered at the scene, those from above, over the logs, those from below up the Tobyhanna trail.

"Rarely, unless in case of unusual complications did it take more than a few hours at best to break the jam.

"The breast of it went out with a rush. More slowly the wings sucked in. Reluctantly the mass floating on the surface for miles up the stream stirred, silently moved forward. For a few minutes it was necessary to watch carefully until the flow onward steadied itself, until the congestion had spaced and ordered as before. Then the men moved back to their posts; the drive was resumed.

"At night the creek was left to its own devices. Rivermen, with the touch of superstition inseparably connected with such affairs, believe implicitly that 'logs run free at night.' Certainly, though it might be expected that each morning would reveal a big

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jam to break, such was rarely the case. The logs had usually stopped to be sure, but generally in so peaceful a situation as easily to be started on by a few minutes' work. Probably this was because they tended to come to rest in the slow, still reaches of the Tobyhanna through which, in daytime, they could be urged by the rivermen.

"Jams during a drive, contrary to general belief, are of very common occurrence. Throughout the length of the drive there were probably three or four hang-ups a day. Each of these had to be broken, and in the breaking there was danger. The smallest misstep, the least slowness in reading the signs of the break, the slightest lack of promptness in acting on the hint, or of agility in leaping from one to another of the always plunging timbers, the faintest flicker from rigid attention to the antagonist crouching on the spring, would mean instant death to the delinquent. Thus it was literally true that each one of these men was called upon almost daily to wager his personal skill against his own destruction."

* * * * *

The dam breast of this historic enterprise survived its usefulness until about 1894, when some hunters seeking temporary shelter in the crevices between its logs started a fire which not being fully extinguished, ultimately spread to some of the main supporting timbers and so weakened the structure that the greater part of it was later swept down the stream.

About fifty yards west of the original dam breast, the Tobyhanna Water Storage and Supply Company in 1899-1900 erected a new and enlarged dam breast. This company was incorporated in February, 1901, with the original intention of supplying ice for the Pocono Ice Company, incorporated about the same time, and also of developing power for grinding wood for paper manufacture; but the latter purposes were early abandoned, and a plan substituted for developing the land about the lake for summer resorts.

In furtherance of this later object, a road was built on the south side of the lake in 1905 by Frank P. Meckes, contractor, and a large sum expended in clearing the lake bed of stumps and other obstruc-

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tions. A naphtha launch called "Lady Pocono" was installed also on the lake, and a large boarding house or hotel, known as the Lake House, was about the same time erected at the head of the lake by persons indirectly associated with the Storage and Ice Company.

Before this period—1892-93—the Wilkes-Barre and Eastern Railroad was built from Wilkes-Barre to Stroudsburg; the first train over which was run on Monday, November 27, 1893. This railroad is now leased to the New York, Susquehanna and Western Railroad (N. Y. S. & W. R. R.) who operate it.

From the owners of the new lake when re-established, the pioneers of The Pocono Lake Preserve, including Joseph and Sarah Elkinton, Isaac Sharpless, Henry Sangree, William F. Wickersham, T. Raeburn White, Charles Gause, Florence Redman and Henry Sangree, obtained their first experiences of Pocono life. Beginning as campers at Naomi Pines, a year before the Pocono Manor enterprise was organized, a few of these friends, in order to secure territory yet more remote from conventional restraints, settled themselves in the summer of 1904 near the present dam breast of Pocono Lake. Returning in 1905 and 1906 they became so enamoured with the location that in 1907 tentative arrangements were made with the owners of the lake and surrounding tracts for the purchase of the entire property, excepting the ice houses and the right to harvest the ice crop, and in 1908 a limited partnership was organized, with some twenty-nine members, to take title to the property.

The plan of this organization was the establishment of a community of orderly and educated persons for the enjoyment of out-of-door life in camps and cabins with the minimum of conventionality. By subordinating as far as reasonably practicable the realization of financial returns to the attainment of this fundamental end, that end has been preserved with marked success as a distinguishing feature of the enterprise, in contrast with its disappearance as a feature avowedly characterizing in their inception so many other similar enterprises.

Practical difficulties having developed in conducting the enterprise as a limited partnership, the association was reorganized, under

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charter, May 26, 1910, as a hunting and camping club, and has now (April, 1913) a membership of eighty-five persons. Each of these members holds individual title by lease for ninety-nine years (automatically renewable, and also devisable) to lots varying from two to five acres whereon are built shacks, cabins, or bungalows in accordance with the wishes of the member, and subject to general supervisory control of a board of directors. A recreation ground with tennis courts and baseball field, dining camp and small clubhouse has been established for the general convenience and pleasure of members, and many voluntary classes on various subjects furnish opportunities for social gatherings and intercourse.

The property thus secured seems especially adapted for the end in view. It has a mean elevation of about 1,700 feet above tide water, and contains about 3,300 acres on the Tobyhanna Creek in Tobyhanna and Coolbaugh townships in Monroe County, including all of warrantee tracts of Samuel Howell, John Fish and John Sharpless, and parts of the warrants of George Bullock, Andrew H. Reeder, Abel Gibbons, Joseph Morris, Samuel Powell, Abel Morgan, Peter Lyons, John Donaldson, Josiah Dyer, John Blakeslee and George Wagner, on which was built the dam breast, creating the lake hereinbefore referred to, and which the deed of purchase provides shall be maintained in perpetuity by the grantors.

The lake thus created covers some 900 acres of the Preserve, and has a perimeter of about eleven miles; its length, following the center line, is about four miles, with several coves or bays, two of which have a depth of about a mile. While the main supply of the lake is from the Tobyhanna Creek, it is also fed by several substantial streams, including Wagner's Run, Wolfe Spring Run and Butz Run, besides numerous other springs.

Below the dam breast the Tobyhanna Creek flows through the land of the Preserve about two and a half miles further, where it is also fed by two other substantial streams known as Davey's Run and Deep Run.

The average elevation of the Preserve, as stated, is about 1,700 feet, and although it contains no prominent peak, its topography

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includes several knobs and points of elevation, from which the surrounding country is seen to great advantage.

One of these elevations known as "Red Ridge," on the south side of Pocono Lake, commands, looking northwardly, several fine views of Locust Ridge, whose altitude exceeds 2,500 feet. At the foot of this mountain is said to have been established the first settlement in the Pocono region by the Eschenbach Moravians. This locality was also the site of a considerable part of the military road opened by General John Sullivan in 1779; and a few years later, of one of the Pennamite encounters.

"Pimple Hill," near the Easton and Wilkes-Barre Turnpike, some nine miles south of Locust Ridge, and which enjoys the local reputation, at least, of being the highest point in Pennsylvania, is also one of the conspicuous features of the northwestern scenery from the western slope of Red Ridge on the southwest side of Pocono Lake.

"Pond Ridge," about four miles south of Blakeslee, is another peak also discernible from this location, and on whose rugged breast nestles Lake Harmony [Big Pond], celebrated for its great elevation and the absence of any known inlet. It is probably another of the "kettleholes" alluded to in the earlier part of this historical account.

Meantime and earlier, other parts of the Pocono region were pre-empted by other enterprises summarized in the following partial list:¹⁹

¹⁹ Amongst the early hotels in the Pocono region was one located near the site of the present Methodist Church at Mt. Pocono (then called "Forks Station" because of the intersection of five roads a half mile above the present station). "Fairview Hotel" followed—about 1868—nearer the station, and later "The Inn at the Forks." These were followed by "The Swiftwater Hotel," some miles below that point, which was the first to cater especially to summer guests.

About this same time a syndicate bought some 400 acres mainly on the south side of the railroad near Mt. Pocono station and organized "The Pocono Land Improvement Company." After disposing of their holdings on the north side of the railroad they built a commodious cottage called "The Trenton Park Club," which became so popular as a resort for the members' families that plans were formed to enlarge it as a hotel to be called "The Trenton Park House." Meantime, however, another fishing club established themselves near Pocono Knob, where they erected a clubhouse called "The Pocono Mountain House"; but fire having destroyed this building the original club adopted the name "Pocono Mountain House" for their new hotel, which was opened in June, 1878, and under the proprietorship of E. E. Hooker and Joseph Stokes and later E. E. Hooker, Jr., it became one of the best known and most popular resorts in the region. On this tract is located the famous "Sullivan Springs" of very exceptionally pure aerated water with a phenomenal and unfailing flow.

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The "Buck Hill Falls Company" (P. O. Buck Hill Falls, Pa.) (incorporated December 31, 1900) was established near Cresco station on the Delaware, Lackawanna and Western Railroad, in Barrett Township, Monroe County, early in 1901; when were acquired some one thousand acres at an elevation of about fifteen hundred feet.

Accommodations are now made for some thousand people. There are over one hundred cottages with all the attractions of a first-class summer resort.

The special features of this place are agreeably presented in booklet and "Key to Buck Hill Falls," obtainable by any inquirer, and include a swimming pool, golf course, bowling alleys, besides an excellent garage and ample stabling accommodations for boarding horses or furnishing them for riding and driving.

The Pocono Manor Association in 1902 purchased about eight hundred acres on the crest and slope of Little Pocono Mountain overlooking the Swiftwater and Paradise valleys, at an elevation of nearly eighteen hundred feet.

The Association, having in view the establishment of a summer resort to be conducted on lines congenial to the views held by the Society of Friends, and others wishing the advantages of such an environment, thus established Pocono Manor, under the management of the Association, and duly incorporated under the laws of Pennsylvania.

An attractive Inn, with modern conveniences, was built for summer use; later, the Manor Cottage, which is open all the year; also garage, golf links and a number of other attractions usually found at such places.

A cottage colony was formed by a sale of lots conveniently located to the Inn. The settlement thus established is of an unusually artistic and exclusive character, and its popularity has resulted in keeping the place open during the entire year.

Pocono Pines Assembly was originally incorporated February, 1902, and its charter amended in 1905. It originally conducted a summer school under state auspices, but since the season of 1909 the summer school in its general scope has been discontinued, and

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in recent years, especially the last season, the educational effort has been mainly in the line of different phases of Nature study for which the place is admirably adapted.

The religious and educational work is in charge of a board of seventeen trustees, most of whom are summer residents at The Pines, and who operate under a lease from the owner.

The property rights formerly owned by the Assembly have been acquired by an individual.

The principal hotels are the Pocono Pines Inn and Assembly Lodge, in which steam heat has been installed so as to adapt it to extending the season; dormitory and grill, bungalows and portable houses. The sanitary conditions are the very best; the drinking water, which is piped and reaches all parts of the grounds, is pure, potable spring water. The tract of land comprises approximately three hundred acres, mostly woodland. An attractive golf course has been established in the south section of the woods, and a temporary clubhouse has been erected near University Avenue. The golf course can be reached by Sullivan Road through University Avenue.

In addition to these more pretentious resorts many excellent boarding houses and hotels exist through the Pocono region, making the fine mountain air and change of scene available for practically all classes. Of these the following is a partial list:

The Laurel Inn, Pocono Lake.

Lake View House, near Pocono boat-landing.

Fern Ridge House, kept by Miss McKean, Fern Ridge, Pa.

Miss Metcalf's Camp for Girls, at Fern Ridge, Pa.

Silfles Boarding House, kept by Henry Silfles, Blakeslee, Pa.

Warner House, kept by Mrs. C. F. Warner, Postmistress, at Blakeslee, Pa.

The Maples, kept by The Misses Stull, Stoddartsville, Pa.

Ponoco Dairy Farm, kept by F. P. Blakeslee, Esq., Blakeslee, Pa.

Miss Kenney's Boarding House, kept by Miss Martha Kenney, Blakeslee, Pa.

The Van Vorst Farm, kept by Miss Lillian Van Vorst, Blakeslee, Pa.

Eschenbach's Boarding House, kept by S. A. Eschenbach, Locust Ridge, Pa.

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Address Mount Pocono.

Mount Pleasant House, W. A. and H. M. Leech.
Clairmont, Mrs. C. H. Smith.
Belmont, James Cornish.
Devonshire Pines, Miss Cornish.
Penhurst, Miss Price.
Fairview, G. M. Shoemaker.
Pocono Mountain House, E. E. Hooker, Jr.
Hawthorne Inn, Ryerson W. Jennings.
Wiscasset Bungalows, H. M. Lockwood
Ontwood, E. R. Booth.
Meadowside, E. H. Smith.
Glen Gariff.
Mount Airy House.

Address Henryville.

Henryville House, E. R. Henry.

Address Swiftwater

The Swiftwater, Mrs. Arthur Maginnis.
Summit House, Shoenduv.

Address Cresco.

The Rudolph, Walter Rudolph.
The Antlers.

Address Tobyhanna.

Tobyhanna House, Errickson & Sims.

Address Canadensis.

Spruce Cabin Inn, W. J. and M. D. Price.

The most recent development in the region is the laying out of a large section near Pocono Summit in moderate sized lots by persons interested in some of the other enterprises. The erection of the new railroad station at this point adds to the kaleidoscopic changes the neighborhood has exhibited during the past twenty-five years, and warns visitors of the prospective changes which may reasonably be expected during the next decade.

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In the consideration of these wonderful transformations of the Pocono region whereby, in little more than fifty years, luxurious hostelries and commodious dwellings have succeeded the primeval forest, should come to the thoughtful and reverent observer, privileged to enjoy the impressive silence which yet nightly reasserts itself in those mountains under the quiet starlight, not merely an appreciation of the magnitude of such changes, but also a realization, there naturally connected with such thoughts, that all the varying record so briefly summarized in this sketch—the evolution of the country during prehistoric periods—the advent of the Mound Builders—the succession of the “Original People,” and after them the white settlers—their struggles for supremacy—the final conquest of Nature in the present time—all, must from the further end of Space and in the same light which discloses to the present generation many of the familiar stars, be observable as a scenic panorama in actual process of development!

While to any one reasonably informed on elementary astronomy, the distance of the stars, and the speed of light, such thoughts are familiar ones, the exceptional conditions at Pocono lend themselves like “the spell of the Yukon” to the quiet indulgence of such exalted considerations, so beautifully suggested in Miss Tierney’s poem constituting the Foreword of this sketch, and with them must come a yet grander realization of the utter insignificance of all the transformations which history has recorded and is recording, and of which man can have any adequate conception, when contrasted with those mighty changes wrought and being wrought by that Supreme and Unchangeable Power in whose sight “a thousand years . . . are but as yesterday when it is past, and as a watch in the night.”

THE END

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IN referring to authorities in support of statements throughout this historical account, the following abbreviations are used:

Haz.—Hazzard's Register of Pennsylvania (16 Vols.).

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